



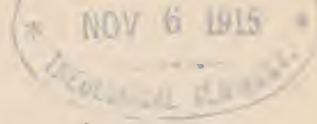
Division I

Section 7

R.L.



"LUMBER JACKS" IN NORTHERN LUZON, P. I.
A gang of men at our mission in Sugada are getting out logs for the sawmill



The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor CYRIL D. BUCKWELL, Business Manager

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THE PROGRESS OF THE KINGDOM

THE contributions for the year ending September 1st, 1915, have been very much larger than ever before, and with undesignated legacies have been more than sufficient to meet all the obligations of the Board, including the accumulated deficits.

**The Giving
of the
Year**

The total contributions have been\$1,636,568.88
Undesignated Legacies were 50,681.32

Total receipts\$1,687,250.20
These receipts exceed all expenses by over \$9,000.

With the Emergency Fund receipts, which were \$366,219.75* the whole apportionment has been met for the first time, and it was exceeded by \$95,000. With the Emergency Fund, the total offerings from parishes, individuals, Sunday-schools, the Woman's Auxiliary and the Junior Auxiliary were in each case larger than last year. It is a great satisfaction to note that notwithstanding the Emergency Appeal the normal contributions to the Apportionment exceeded those of last year by over \$8,500.

* This was the amount at the close of the fiscal year, Sept. 1st. It is now over \$378,000.

ON not a few occasions, since the evident success of the Emergency Fund Campaign, we have been asked concerning the origin of the One Day's Income idea, to which all attribute, in large measure, the satisfactory outcome, and which many express a desire to see made a permanent feature of our missionary giving.

**A Page
of Recent
History**

Like all such ideas put forth by a body of men, the finished plan was the result of many suggestions, but it was our Assistant Treasurer, Mr. E. Walter Roberts, who first made the proposal. Yet he in turn gives credit to others for the basic principle. Last January Mayor Newton Baker, of Cleveland, Ohio, set apart Thursday, February 4th, as a day on which all persons in receipt of wages, salary or income were to be asked to give one day's receipts to relieve the destitute. Mr. Roberts chanced to see a statement of this in a New York paper and brought it to the attention of the other officers at the Missions House. Out of it grew the One Day's Income plan which has worked out so successfully.

Because of this success it seemed a matter of interest to discover what had been the result in Cleveland. A recent correspondence with Mayor Baker elicits the following statement:

"The Share-a-Day's-Earnings Fund of February 4th amounted to \$81,167.81. As we spent only one week in working up the community, we considered the result gratifying. The idea of sharing a day's earning originated with Mr. Samuel Halle, head of a large department store and one of our most public-spirited citizens. There was no personal solicitation connected with our campaign. We depended entirely on publicity to secure responses."

One hundred thousand dollars was the amount asked in Cleveland, and \$81,000 was received. On the basis of this showing the results obtained by our Emergency Fund campaign were even more satisfactory, it having already brought in all but about \$22,000 of the \$400,000 asked.

Shall
It Be
Completed?

At the last moment before going to press with our October issue we announced that, although the Emergency Fund had not been completed, the emergency for which it was devised had been met. That is, the regular giving of the Church had not only maintained its standard of the previous year but had exceeded it in a sufficient amount to insure—when taken in connection with the sum then received from the Emergency Fund—the payment of all bills for the year, and the cancellation of the entire accrued indebtedness. At the time of making this statement the Fund was \$27,000 short of completion, and the Committee was faced with a mild dilemma. It had been instructed to raise \$400,000, which it was believed would be needed to meet all obliga-

tions. Technically, at least, its work was not done until the full amount was raised. Yet, on the other hand, the call was an *emergency* call, and it was questioned whether it would be fair to continue pressing upon the Church the urgency of completing the Fund, when as a matter of fact the emergency had passed. Of course, there was still great need for additional resources; the Emergency Fund would pull the work out of a hole, but could not speed it on its way; only a small percentage of the Church had given toward it, and many others would certainly be glad to do so if reminded of their neglect.

The Committee decided upon a middle course. It did not feel that it could continue to urge upon the consciences of Church people the obligation of completing the Fund, yet it was convinced that such completion would be the earnest desire of all friends of the missionary cause; and it believed that these would not consent to relinquish the effort until the goal had actually been reached. Therefore the Fund has remained open and the machinery for handling it is still in operation. It is for the givers of the Church to decide whether the efforts shall be carried on to an absolute and unqualified success. We believe their answer will be an affirmative one.

THE Church was shocked on October 8th by the news of the unexpected death, in a hospital in Boston,

The Death
of Bishop
Codman

of the Bishop
of Maine, the
Right Rev. Robert
Codman, D.D.
Only three weeks

previously his happy marriage to Miss Margaretta Biddle Porter had been announced, and the wedding journey was taking the form of a cruise in the bishop's yacht along the coast of Maine. Shortly after the cruise began a serious illness developed, and the bishop was taken to Boston for

advice. Examination showed that he had suffered an apoplectic stroke and that there was serious brain trouble. An operation was performed on Monday, October 4th, from which he never rallied. He was buried from his cathedral in Portland on Monday, the 11th.

Bishop Codman was one of the younger men in the episcopate, being fifty-five years of age. After his graduation from Harvard he practised law for some years before turning to the ministry as his final vocation. He was ordained deacon in 1893 and advanced to the priesthood the following year. He served in several parishes in and near Boston. While rector of St. John's, Roxbury, he was elected Bishop of Maine, and was consecrated February 2, 1900.

Bishop Codman took a wide view of the Church's Mission. Himself the leader of a missionary diocese where crying needs were manifest, he systematically urged and stimulated the interest of his people in the world-wide enterprise of the Church. His leadership in this particular will be keenly missed.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., opened its forty-seventh year on Thursday, September 30th. This splendid school for the

**After
Twenty-five
Years** education of negro youth was founded by the Rev. J.

Britton Smith, D.D., but the man who built it up to its present fine efficiency is the Rev. A. B. Hunter, who for twenty-five years has been its Principal. Throughout the Church Mr. Hunter is known and honored, and hundreds who have not seen him will join in affectionate congratulations that he continues to lead in this noble enterprise. But his friends will also be relieved to know that some of the burden of responsibility has been taken from his shoulders, and

that the trustees have elected the Rev. Edgar H. Goold as Associate Principal. He will assume the financial and administrative responsibilities of the school during the coming year, leaving Mr. Hunter free to devote himself to the larger and no less important work of commending the school to the attention and interest of the general Church—which it should not fail to receive in generous measure.

A CABLEGRAM received on October 7th announced the death of Mrs. John McKim, wife of the

**Bishop
McKim's
Bereavement** Bishop of Tokyo, who passed peacefully to her rest after a somewhat prolonged illness.

Mrs. McKim was the daughter of the Rev. A. D. Cole, D.D., long-time president of Nashotah House, Nashotah, Wisconsin. It was while a student at Nashotah that Mr. McKim made the acquaintance of his future wife; it was to Nashotah that the couple returned at their different periods of furlough to find rest and refreshment in its quiet surroundings; and now again it is to Nashotah that the bereaved bishop and his daughters are bringing, to its final resting place, the body of the wife and mother.

The Church's sympathy and prayers will be given to Bishop McKim and his family in their sorrow.

THE issue for some time foreshadowed in Mexico has become a matter of history, and General Carranza reaps the

**Carranza,
Chief
Executive** reward of his stubborn persistence. The United States has recog-

nized him as a *de facto* ruler, and beyond doubt other nations will follow our lead.

In so far as this promises a solution of the Mexican muddle, it is cause for congratulation. But what

the actual outcome will be, only time can reveal. The course taken was probably the only one our government could follow. However little one might be disposed to choose Carranza as the solvent of the situation, there seemed to be no other man who promised better things. Even the most optimistic can scarcely feel a joyful confidence. General Carranza has an immense burden to carry. The wastage of war has been tremendous and the problems of reconstruction are great, and there is also the added burden of pressing debts resulting from the destruction and sequestration of foreign property. For all these the Chief Executive will become directly responsible, and the United States, in the eye of the rest of the world, will be secondarily responsible.

The office of ruler of Mexico has never been a sinecure; to-day it is indeed a thorny path. Possibly General Carranza may develop an unexpected strength; he may have been underrated and maligned, for it is hard to discover the real truth about any Mexican leader. Americans will of course hope for the best, and will try to help him make good in his difficult undertaking. The loyal and the wise course now is to hold up the hands of our own government, and strengthen, as far as we may, the efforts of those who are to rule in Mexico. It is a time when prayer for this distracted republic should be on the lips of Christians who love their fellowmen.

WE have just received a little volume which will be more formally noticed in the book reviews on a later page of this issue. At first sight it seems scarcely *en rapport* with a missionary magazine. Its cover and contents are thoroughly sportsmanlike. There is no mention of missions or religion

from cover to cover in this "Hand-Book of the Philippine Amateur Athletic Association," but the fact that Bishop Brent is the president, and that the volume is prefaced by a statement signed by him, closing with the words, "May clean sport flourish!" should qualify it for recognition here.

Again and again we are reminded, now by one missionary and now by another, of the great importance of athletics in connection with Christian education in the Far East. The exaggerated point of view concerning the scholar which prevailed in old China—typified by the man who guards his foot-long finger-nails as an evidence of the fact that he performs no physical labor—extends in some measure to other parts of the Orient. The building up of the physique of the young men is therefore of primary importance. This would be an excuse, if excuse were needed, for classifying the above as a missionary book. Not for the Oriental only is such a movement commendable, but for those also, young men of our own blood, expatriated by the demands of business, who, among the enervating conditions of the Far East, face a moral struggle which few of us realize.

A SIMPLE little leaflet of sixteen pages, bearing the title "The Chinese Church and Missions," is about the least pretentious piece of literature that could be imagined, but it should prove

to be the forerunner of great things. It is printed by the Board of Missions of the Chung Hua Sheng Kung Hui, and contains a statement of the successive acts by which the Church in China has been feeling her way toward self-propagation.

In 1912 the first resolution was passed laying down the fundamental principle that a Board of Missions

**"May Clean
Sport
Flourish!"**

issue. At first sight it seems scarcely *en rapport* with a missionary maga-

should be created for the Chinese Church, but it was not until the present year that the final report of the committee was received and a canon adopted establishing the work. The Board of Management consists of three bishops, three presbyters and six laymen, in addition to the president, Bishop Graves, and the General Secretary, the Rev. S. C. Hwang. The Executive Committee of the Board is five in number: the Bishops of Hankow and Honan, the General Secretary, Dr. H. B. Taylor, and Mr. S. C. Lin, the General Treasurer.

It will be recalled that the two ideals which the Chung Hua Sheng Kung Hui set before its Board of Missions were: First, the raising to the episcopate of a Chinese presbyter, either as assistant in an already existing diocese, or as bishop in charge of a missionary district; and, secondly, the establishment of a missionary district in China (the province of Shensi being named) to be administered by the new Board as a missionary enterprise of the Chung Hua Sheng Kung Hui. The Executive Committee held a meeting on April 23rd, and among other things decided that a tour of investigation should at once be made into the Province of Shensi, and that Bishop White and the General Secretary proceed to Sianfu for that purpose as early in May as possible. This was accordingly done, and the Executive Committee met on June 30th, to receive the report of the investigating committee. It was decided that the conditions prevailing in Shensi were such as to make it a very suitable district for a missionary diocese of the Chinese Church, and that work should be commenced first in the capital, Sian-Fu; then extend along the Wei River valley to Tungkwan, and later on, after further investigation, if funds and men would allow, in the Hsing-an and Hanchung prefectures.

Steps were to be taken immediately to deal with applicants for the new

field, and to secure a continuity of the necessary funds for the support of the workers.

The principle of diocesan apportionment having been adopted by the General Synod for the support of the work undertaken by its Board of Missions, the following apportionment table for the first year was approved:

Shanghai	\$1,100.00
Victoria	600.00
Shekiang	750.00
North China	350.00
West China	650.00
Hankow	1,500.00
Shantung	360.00
Fuhkien	1,000.00
Kwangsi-Hunan	100.00
Honan	100.00
Anking	440.00
Total	Mex. \$6,950.00

The Church of China is now definitely committed to this new diocese, and the prayers of God's people, not only in China, but in other lands as well, are sought on behalf of this venture of faith; that under the guidance of God's Holy Spirit it may be established, to the end that souls may be led into the way of truth, and the Kingdom of Christ extended in Shensi.

DEATH OF BISHOP BILLER

THIS morning, October 23rd, after our forms had been closed, came the shocking announcement of the death of Bishop Biller, of South Dakota. A telegram from his wife states that he died on the previous day, October 22d, at the Rosebud Agency. Presumably he was stricken suddenly. The loss of no man could be more grievously felt. With wonderful efficiency and devotion Bishop Biller took up a hard task which he performed heroically, like a worthy successor of the great Bishop Hare. May God comfort the bereaved family and the Church in South Dakota!

THE SANCTUARY OF MISSIONS

BE strong!
We are not here to play, to
dream, to drift,
We have hard work to do and loads
to lift;
Shun not the struggle, face it, 'tis God's
gift.

Be strong!
No matter how deep entrenched the
wrong,
How hard the battle goes, the day
how long,
Faint not, fight on, to-morrow comes
the song.

—Maltbie D. Babcock.

THANKSGIVINGS

WE thank thee—
For the life and example of
thy servants, Robert Codman,
Bishop of Maine, and Walter C.
Clapp, one-time missionary among the
Igorots. (Pages 746 and 759.)

For the thousands who by consecrat-
ing a day to the work have so splen-
didly stimulated the missionary record
of thy Church. (Page 745.)

For the beginnings of self-propaga-
tion in the newly organized national
Church of China. (Page 748.)

For the evident value and success of
our educational work in foreign lands.
(Pages 760 and 771.)

For the loving service which the
Church is everywhere rendering to
hopeless lepers. (Pages 779 and 785.)

For a Thanksgiving Day which still
finds us at peace with all the world.

INTERCESSIONS

WE pray thee—
For thy special blessing on
the work of the year upon which
we are now entering.

For the healing of differences and
the surmounting of difficulties, that all
things may move forward under the
impulse of loving service for thee.

That thy Church may remember and
thy Spirit bless the work among the
heathen peoples of the Philippine
Islands. (Pages 751 and 759.)

To guide those who are to rule in
our sister republic of Mexico, and to
order all things toward peace and
restoration. (Page 747.)

To give thy blessing to our work in
the island of Haiti that it may be a

factor in the strengthening and up-
building of that people. (Page 756.)

To prosper the work among the
schools for negroes in this land, espe-
cially that at St. Augustine's, North
Carolina. (Page 778.)

That the needs of St. Luke's Hos-
pital, Tokyo, may speedily be met.
(Page 784.)

To comfort all those, thy servants,
upon whom affliction has lately fallen.
(Pages 746, 747 and 759.)

PRAYERS

For Work in the Orient

O GOD, who wiltest all men to be
saved and to come to the knowl-
edge of the truth; Hear the
prayers that we offer for all men
everywhere; for the mighty and popu-
lous nations of historic fame, for the
weak and timid tribes that have their
retreat in the seclusion of the forest
and the fastnesses of the mountains.
Break down the barriers of ignorance
and sin, and pour in the full flood of
thy light and love, through Jesus
Christ our Lord. *Amen.*

For Guidance

O GOD, by whom the meek are
guided in judgment, and light
riseth up in darkness for the
godly: Grant us, in all our doubts and
uncertainties, the grace to ask what
thou wouldest have us to do; that the
spirit of Wisdom may save us from all
false choices; that in thy light we
may see light, and in thy straight path
we may not stumble; through Jesus
Christ our Lord. *Amen.*

—William Bright.

An Intercession of St. Clement

WE beseech thee, Lord and Mas-
ter, to be our help and succor.
Save those who are in tribula-
tion; have mercy on the lonely; lift up
the fallen; show thyself unto the
needy; heal the ungodly; convert the
wanderers of thy people; feed the
hungry; raise up the weak; comfort
the faint-hearted. Let all the peoples
know that thou art God alone, and
Jesus Christ is thy Son, and we are
thy people and the sheep of thy pas-
ture; for the sake of Christ Jesus.
Amen.

—St. Clement of Rome (90 A. D.).



IGOROT WARRIORS

AN OPTI-PESSIMISTIC OUTLOOK

By the Rev. John A. Staunton, Jr.

THE year brings no more distasteful task than that of writing an annual report; and this for several reasons. If a report is really to present what has been accomplished, it must seem like the vain cackle of a hen who has just laid another egg. If it is to tell of our failure, it must to an extent place the blame on those who nevertheless have done their best. When we have so much to be thankful for it looks ungracious to tell of opportunities lost through needs unsupplied; yet to report that "all's well," when we are conscious of ends which cannot by any efforts of ours be brought together is simply not to tell the truth. A skilfully prepared report should thus be optimistic and pessimistic in just the right balance, and yet not leave the flavor of artificiality.

To come to particulars: We record with gratitude the gift, two years ago,

by an anonymous donor, of four thousand dollars for the erection of our new hospital; and, with satisfaction, that the money expended has produced that part of the hospital which is now occupied; but with regret that it has been possible to erect with the money provided only about one-half of such a building as we need and our plan calls for. That the money has been well and economically expended, we can leave with confidence to the judgment of those who see the buildings and know the conditions. It is the best built frame building that we have as yet constructed, but four thousand dollars cannot by any adroit manipulation do a work which calls for ten.

Again, we are grateful for a gift of operating-room equipment and instruments, but we need furniture and general equipment. We are thankful that our appropriation includes an item for

medical supplies, but we cannot open and run a free hospital of thirty beds without some provision for meeting expenses; nor with only one nurse and no physician.

The new stone church which we are erecting will be the most beautiful new church building in Northern Luzon, and the best constructed: but we have come to the end of our funds and will need some five thousand dollars more to complete it. Many of our Christian workmen, and some who are not yet Christians, have agreed to continue work on the church during these difficult times, receiving in payment therefor only orders on our exchange store which will keep them in food and clothing. But the stock of our store cannot stand this overdraft indefinitely, and unless relief comes in the form of further donations we will reluctantly be obliged soon to abandon all further work. Yet we are grateful to those who have enabled us to go on as far as we have.

We are glad that during this rainy season we have room in the basement of the Girls' School to shelter the boys; but we wish that some one might give the seven or eight thousand dollars needed to erect a building specially for the boys.

The present policy of the Philippine Government is to withdraw public schools from those towns in the mountains in which there are large missions, thus leaving education to the missionaries. This gives us in Sagada and outstations a magnificent opportunity for Christian education and influence; but we are unprepared to take advantage of it. Our present schools are only primary and inadequately equipped. Some of our boys have been able to enter the fifth grade in public school. But this means that boys whom we have raised from savagery, cared for and trained, have to leave their home towns to go among strangers where they will receive little personal oversight or restraint.

And they have to leave the industrial work and training which we have balanced with their studies. In short, they have to plunge into alien conditions and often immoral surroundings just at the time of life when, Christian character not having "set," they are most susceptible to evil influence.

Our Mission school system at Sagada ought to take our central and outstation children through the eighth grade of studies, without necessitating their leaving home or interrupting their religious and industrial training. Most of those who finish this course would then be in a position to marry locally and to look out for themselves. The few others of exceptional promise and character would be mature enough to go elsewhere for study or work without meeting disaster.

If we had such a school its influence would go far, and would tend to throw the moral training of a very large district under the control of our Mission. Such a great opportunity is now ours as rarely comes unsought to a mission station. I wish that I might hope that we are going to embrace it. To do so would need the erection of a boys' school building (\$8,000.00), provision for at least one well-trained male American and two Filipino teachers, and an extra annual appropriation for endowment for school support.

For years this Mission has been crying for capital to develop spiritual interests which, if the interests were material, would be forthcoming from hard-headed business men. And every material enterprise of our Mission is carried on with an underlying spiritual purpose. We ought to be in a position to put our undertakings on a sound financial basis, and we cannot do this by the temporary use of floating funds. The saw-mill more than justified itself; the shops are doing likewise; the herd of cattle has more than paid for itself; the press has saved and earned money; the agricul-



THE WALLS OF THE NEW CHURCH RISING

In the foreground stands the old church which will be superseded

tural work is running with success; the Igorot Exchange has taken a prominent position in the district, and is still growing; people for miles around come and send to buy supplies here. But we need definitely applied capital behind all these undertakings so that they may be floated above any possible flood-line. Twenty-five thousand dollars is the figure named and indorsed by the Bishop. I have yet to meet a business man who has inspected the Sagada Missions who has not thought that we ought to get it, and will sooner or later; but we ought to have that amount of capital at work now, and not after opportunity has passed or present workers are dead.

And so we might go on speaking of achievements and failure; of opportunity grasped and lost; of gratitude and regret; of incorrigible optimism and of soul-racking pessimism. Our statistics are larger than in other

years, yet they fall pitifully below what they ought to record. Our Mission has grown larger and yet our workers are fewer, not only relatively to the size of the Mission but absolutely. We have an additional priest, but he is on furlough in the States. Other furloughs are coming due, and no substitutes are available. We resemble a fisherman who had to buy a larger boat to hold his catches only to find that he had not strength enough to bring the new one to land. We are hopelessly undermanned to do the work which lies before us. We need two more priests, two more American teachers, a physician and another nurse.

A word may be added in regard to our methods. The Mission works among a people of little inherent stability and character. The Igorot in his native state has few needs and no aspirations. A rough house, which he can easily build for himself and

his wife, enough rice and camotes (sweet potatoes) to keep him from starving, a gee string (narrow loin cloth), and in high altitudes like Sagada a thin cotton blanket. With these as the easily supplied needs the Igorot has developed no aspirations, nor ambitions, nor real character; and has been for generations the drudge of those shrewder people who could exploit his labor or passions for their own advantage. Left to himself, the Igorot will never pull up; artificially pulled up, he will inevitably drop back to the plane of least resistance.

The problem of the missionary thus becomes not futilely to preach to him; nor to wash him, clothe him, feed him, nor to build him a better house to live in; but to get him, by any possible expedient, to feel himself the need of some of these things and to endeavor to obtain them. We are sometimes asked how we succeed in "getting hold of" the Igorot. Our reply is that there is nothing we less wish to do; what we aim at is to encourage the Igorot "to get hold of" us. Between these two points of view there is all the difference that there is between a well-meaning nurse holding on to a screaming child, and a screaming child clinging to its mother. Appetite, desire, aspiration, ambition in ever so small a degree, elevates the plane on which it is possible for the Igorot to live with content, and his development becomes possible. But as long as the elevating force remains an extraneous one he will drop to the level of former savagery at the first opportunity.

The first problem of the missionary is, therefore, not to get hold of the Igorot, but in subtle ways to inoculate him with the germ of discontent, to establish in his system cravings, desires, and necessities which his savage and heathen life cannot satisfy. The second is to put the means of satisfying these desires within reach of the Igorot's own

effort, to make it possible for him to live on a plane of greater satisfaction until acquirement through effort becomes a habit, living without the decencies of life a disgust, and deprivation of the luxuries (relatively speaking, of course) a discontent. When this level is reached further missionary work becomes more conventional. Igorot society, much as society elsewhere, begins to grade and classify itself, and character to become differentiated. There will be as in every community the lazy and the thrifty, the stupid and the alert, the vicious and the virtuous, the sinners and the saints.

From its first inception the Sagada Mission has acted upon this principle "don't get hold of the people, but let the people get hold of you." Indeed, one of our maxims has been "let the people do it." No doubt some of the doings of the Mission which conventional folk have found extraordinary, and sometimes startling, are due to the working out of this principle.

Thus we have been criticized for clothing the people; and likewise for not clothing them. As a matter of fact, we have done neither. We have baptized and administered Holy Communion to Igorots whose apparel has varied from just nothing at all to complete civilized costume. But we have put the means of getting clothing within the reach of their own effort and we notice the tendency of the people to wear more clothes, better clothes, and to keep their clothes clean.

We have been criticized for decorating our church and altar with paper festoons and flowers. The truth is we have "let the people do it," and they produce an effect which is artistic though not Occidental.

We have an Igorot Exchange not primarily to make money—though it does—but as a part of the system; for through the Exchange the Igorots can turn their labor into what they want



THE IGOROT EXCHANGE
A caravan bringing in goods is just arriving

and what their labor could not otherwise provide. We have our school, which we never urge any one to enter—we don't have to; there is a waiting list. We have our shops, mills, kilns, trades, gardens, and industries, all administered as part of the same system; to provide opportunity for the gratification of new needs which are felt. The whole system is, indeed, a tonic for what would otherwise be an anemic existence; for labor begets skill, self-reliance, health, character, and—with Christ—happiness.

Our Christian propaganda is conducted on this same principle. We do not constantly make calls to drum up people, but leave them to "drum up" us. They have learned the privilege of the Sacraments, and many now cannot live without them. Though some slip back for a while they are sure to reappear, and probably to bring others with them. The pulling force of the Sagada church and altar is felt for many miles around.

During the past year more than seven hundred public services have been conducted with a total attendance of upwards of fifty thousand. The following are the statistics for the year: Baptisms, 311; marriages, 12; burials, 9; communicants, 543 (i. e., the number of different persons who have received the Holy Communion at our altars during the year—not including visiting members of our own communion); total number of baptisms since the Mission was opened, 1827.

AMERICANS in Syria have organized a chapter of the Red Cross Society and established a hospital some miles from Beersheba. College professors and students; missionaries, men and women; German nurses from the Deaconess Hospital of Kaiserwerth, are working together to help the wounded and suffering of the Turkish army.



CONFIRMATION CLASS IN HAITI

OUR MISSION IN HAITI

By Bishop Colmore

HAITI, once a prosperous French colony, worked by slave labor, won its independence during the Napoleonic period. Since that time it has had a troubled history, and like the other West Indian Islands has suffered from economic changes. In a period of less than twelve months in 1914-1915 the land saw four different governments, the first three being overthrown by revolutions. The condition of the people had become desperate. The country's credit abroad was greatly impaired, all the national funds were expended in suppressing revolutions which left none for public improvements; there was no work for the men in the cities, and in the country men were afraid to work their farms or to be seen anywhere, since they would invariably be impressed into military service. Now, fortunately, the United States has intervened, and by a careful supervision

of the customs receipts, public works and police, will seek to establish a more stable government.

Because of its agricultural, mineral and forest wealth, it is not likely that the Island can continue much longer in its isolated condition. It is incumbent upon the people of the United States to see that the population, which is almost entirely of negro blood, is protected from those who will seek to exploit the country for personal profit, and is enabled to secure the advantages of the progressive world which surrounds them, but as yet only touches them in a material way.

The Haitien is proud of his liberty and very suspicious of any attempt on the part of a stronger nation to assist his people. Religion and education are the two plainly defined ways to help the ignorant peasant. They offer also the only arguments to prove



A HAITIEN SOLDIER IN TIME OF
REVOLUTION

to him that the foreigner does not wish to drive him from his home. While the American nation is giving to Haiti material help, the Church has the opportunity to give spiritual and educational assistance. God grant that we fall not short of our part, for upon this depends the ultimate development and success of the people.

An American negro clergyman, James Theodore Holly, went to Haiti in 1861 with a colony of 111 persons and soon a missionary organization was effected. In 1874 Dr. Holly was elected Bishop of the "Orthodox Apostolic Church" of Haiti, and consecrated in New York after a cove-

nant had been made which placed the Haitian Church under the Board of Missions.

In the year 1913, the Haitian Church, having decided to surrender its independent character, and having made request of the Church in the United States, was received as a missionary district and placed under the jurisdiction of the Bishop of Porto Rico. At present there are twelve clergy, all natives, and twenty-nine organized parishes, missions and stations.

Large use has been made of the office of lay-reader in the mountain district of Leogane, which is our most flourishing country work. Each mission has two who read the service on alternate Sundays in the absence of a clergyman. These men are proud of their titles and some of them have done excellent work for the Church. They have carefully taught the service to those who cannot read, and it is most refreshing to hear the singing and hearty responses at any service.

Some of the clergy are beyond the age for active service among the missions, and it is well that we have a number of young men who have become postulants and candidates for the ministry. One hundred dollars per year will pay the expenses of one man at school. Scholarships and



A COUNTRY CHAPEL



FIVE LAY-READERS IN THE COUNTRY MISSIONS AND THE PRIEST WHO DIRECTS THEM

traveling expenses are urgently needed for at least four.

The immediate need is not for more mission stations, but to improve the conditions of the existing work. A modest school can be established in the county for \$50 and the monthly expense of its maintenance should be not more than \$35. Educational effort must now receive the main emphasis, and those points will be selected where the greatest good can be accomplished for the poor natives of the interior.

Mention should be made of the two Church schools in Port-au-Prince for boys and girls, which are run by our workers without much equipment and with no aid from the Church in the States. We also have in the capital a small institutional work—Clinique St. Jacques. This has recently been closed for lack of funds. The indebtedness has been paid, however, and the work will be reorganized.

The Church has a sacred duty to combine her efforts with those of the American government, and do what she can to assist these people to a worthy position among the Western republics. The task is by no means a hopeless one, although it presents many difficulties, and the Haitien Church deserves and desires our aid.



PREPARING THE BISHOP'S DINNER

WALTER CLAYTON CLAPP

MISSIONARY PRIEST

SHORTLY after we took possession of the Philippines a call went forth for the establishment of the Church in this new dependency

of the United States, and Mr. Clapp, then rector of St. John's Church, Toledo, offered himself. He was already a man of experience in the ministry and in educational work, having been associated with several important parishes and having spent two years as a teacher in the seminary at Nashotah. The strength and sweetness of his personal character also qualified him to an unusual degree for a work demanding so much faith and patience

as that among the natives of the Philippines. Bishop Graves, of Shanghai, who was then in charge of the district, accepted Mr. Clapp's offer and he was appointed in May, 1901. Mr. Clapp and his wife, in company with the Rev. and Mrs. John A. Staunton, Jr., arrived in Manila in November, 1901. During the voyage Mrs. Clapp fell ill with a disease from which she never recovered, her death occurring in February of the following year.

Shortly after his arrival in Manila, Mr. Clapp was sent by Bishop Brent, who had been elected by the General Convention of the previous year, to look over the field among the Igorots

of Northern Luzon. Upon his return he reported favorably, and in February, in company with Bishop Brent, another visit was made preparatory

to the opening of work at Bontoc, where Mr. Clapp took up his residence in June, 1903. The substantial and satisfactory nature of his work there is well known to all those who have followed the history of our missionary endeavor. Bontoc was the forerunner of other missions, and the constructive work done there by Mr. Clapp was of fundamental value to the entire undertaking. He did much work in translation, set up a



school and a dispensary, and in other important ways raised the Igorots to a higher level.

Particularly among the children was shown the influence of his attractive personality. Bishop Brent says of him: "It is a picture to see Mr. Clapp's towering form among the little children who surround him from early morning until sunset. Last night we were looking at a picture in Kipling's *Day's Work*, representing 'William the Conqueror' walking slowly at the head of his flocks. It represents the big hero followed by a troop of naked little ones, with a goat here and there. If you were to throw in a mule (Toledo is his name!) in

the near distance, you would see what I saw daily in Bontoc."

For nine years, with utter faithfulness and consecration, he labored among these primitive people. He was then past fifty years of age, and at the end of his second furlough it seemed best for him to remain in the United States. He accepted the rectorship of Christ Church, Danville, Penn., and continued his ministry with the same simplicity and devotion which had always marked the man.

Stricken down by an attack of typhoid fever, his death occurred on September 18th. The Danville paper justly says of him, "His life was an example of self-command and brotherly love. He was a man of whom it could truly be said that 'To know him was to love him.'"

Shortly before he left Bontoc Mr. Clapp was united in marriage to Miss Beatrice Oakes, who had been for many years his faithful assistant as nurse in charge of the dispensary.

SONS OF BOONE IN AMERICA

By Stewart E. S. Yui

President of the Boone Club in America

"BOONE" has been doing marvellous work in China. Founded in Wuchang in 1871 as a boarding school for boys, in memory of the first bishop in China—Bishop W. J. Boone—she was

equipped in 1903 with a college department. Theological and medical schools were soon established, and in 1909 she was incorporated as the "Boone University." The number of students has increased from 5 in 1871 to over 400 to-day. Sons of Boone can now be found in all walks of life. Almost all the Chinese clergy in the Dioceses of Hankow and Wuhu have received their education from Boone. It will not be long before we shall feel the influence of Boone men everywhere in China.

Boone is also making rapid progress in America. The first Boone Club in America was founded as early as 1909, but it was not formally organized until the summer of 1914. Its membership has since been increased from seven to over twenty. Last summer, the Club held two reunions—one in San Francisco, and the other at Chicago.

The first reunion was held in San Francisco, the city worldly known for its romantic beauty, its wonderful climate, its cosmopolitan population, and recently for the Panama-Pacific International Exposition. The day for the reunion was the fifteenth of



BOONE STUDENTS AT THE ENTRANCE OF THE TRUE SUNSHINE CHURCH, CHINA-TOWN, SAN FRANCISCO



BOONE STUDENTS ON THE SUMMIT OF MT. HAMILTON

August—the Chinese Moon-cake Festival. The Boone men who were present are Mr. R. D. Shipman, a former teacher of Boone; Mr. Andrew F. Zane, secretary and interpreter of the Chinese Exposition Commission; Mr. George Lee, representative in charge of the Chinese section in the Palace of Liberal Arts; Mr. Marvin Wong who had just arrived from China, and Mr. Stewart E. S. Yui, president of Boone Club in America.

The reunion began with a Holy Communion service performed by Rev. Daniel Ng in the Church of True Sunshine, Chinatown. Mr. Ng prayed especially for Boone University and Boone Club in America. Our men were given the privilege of partaking the Lord's Supper before the rest of the congregation. After the service the congregation was entertained by Boone men with fruit cakes which were supposed to take the place of the regular Chinese moon-cakes.

Our automobile was soon ready. It was decorated with a big Boone pennant in the front, with a very beauti-

ful cupid sitting beneath it. On the right side of the automobile was flying a five-colored Chinese national flag. Two small Boone pennants were held up by our men sitting on either side. Every one was also wearing a badge with a yellow stripe of ribbon overlapping a blue one. On its top was written in English the name which all of us love so dearly—BOONE—and on the yellow ribbon was written the same in Chinese.

We passed several interesting places on our way. Among them was Palo Alto, in San Mateo County, where the Leland Stanford Junior University is located. The Santa Clara Valley, the most fertile and salubrious region in California, presented to us a most attractive view. The sun was bright, and the air was fragrant. Our musician sounded his mandolin, and our music, by no means musical in a strict sense, we seemed to enjoy simply because it was ours.

Considering the fact that the Boone men in America are so far scattered and are rather few in number, the two reunions in 1915 must be considered as a great success. Much

of the success, however, must be attributed to Mr. Shipman and his cousin, Miss Shipman, for their hearty help and co-operation. We do sincerely hope that these reunions may be the beginning of a series of greater and still more successful reunions in the years to come. We look forward to the pleasure of seeing our Boone flag flying on mountains twice as high as Mount Hamilton, and our reunions partaken by a group of Boone men a hundred times larger than the groups we have yet had.

Then the chauffeur announced that we were 49 miles south of the city, and the place was San José. Hundreds of automobiles had got there before us. Our thirst soon brought us to a spring. One of our men tasted the water and began to frown. "How do you like it?" we

asked. "Not very good," said he, "it tastes like fried eggs."

After some rest, we started again and on to the great Lick Observatory on the summit of Mount Hamilton. It is thirteen miles due east of San José and twenty-seven miles to make the ascent by a mountain road. As we drove up the hill, we caught a most marvellous panoramic view over the Santa Clara Valley, San Francisco Bay and the Santa Cruz Mountains. We were very glad indeed to discover for the first time the domes of the Observatory far away above us. But they soon disappeared. Then they appeared again and disappeared again in succession. After some 365 turns we finally reached the Observatory. It is the gift of James Lick, a famous philanthropist, and one of the earliest of the pioneers. His remains are buried in the supporting pier of the 36-inch equatorial telescope. The finest pictures of Halley's Comet were made here, and, by means of the Crossley glass, the sixth and seventh satellites of Jupiter were discovered. The janitor was kind enough to lead us around and showed us how the telescopes worked. As we were quite sure that it was the first time when the Boone pennants were flying on Mount Hamilton, and as it was perhaps also the first time to see the Chinese national flag there, so we had a picture taken to commemorate the occasion.

The sun was beginning to set. We started our way back. There soon came a cold breeze which made all of us put on our overcoats. Then we sang our college motto song, which began with the familiar lines:

"'Mid Life's changing scenes scattered nearer or far,
We can never forget our loved Alma Mater."



OUR AUTOMOBILE PARTY UNDER WAY



THE PUBLIC PARK OF RIO DE JANEIRO

The charm of the Passeio Publico is a broad promenade built up along the water's edge

SPREADING THE LIGHT IN BRAZIL

By Hedwig Sergel

THE sky behind the lofty avenue of palm-trees was aglow with a sinking sun and the humming-birds seemed loath to leave the richly scented blossoms.

"Light—light! Oh, give me light!" moaned a dying girl. "No, no! I do not want to die—I am afraid to die! It is all so dark, so dark—" and the lips became silent.

A short time before, a missionary and his wife had been sent to the house across the road, and as day by day hymns of praise and prayer ascended, wondering, half-wistful faces appeared in the windows of the sick girl's home; yet the barrier of strangeness and newness must first be broken down, and the Gospel had come too late for the weary sufferer.

Months passed by and the missionaries' hands and time grew daily fuller in their new field of labor.

"Will you please come to my mother? My sister Mariguitas has just passed away." The speaker was a typical Brazilian youth of culture and intellect; he had come to ask the missionary to console the sorrowing mother. "Mariguitas" had been a Sunday-school child in the early days of the mission in the Southern State; as she grew into womanhood she had cared chiefly for the things of this world; yet, during the last weeks of her illness she had again shown an interest in spiritual things. The death of her only little son, the visits of a lady missionary and the memories of faithful instruction in the olden days all combined to make her death-bed one of peaceful trust and joyous hope. As the missionary and his wife paused at the entrance of the large, sombre old mansion, strange, weird wails could now and then be faintly heard, but—

could it be real? Yes, now more distinctly, along the vaulted corridor came the softly sung chorus: "Que alegria, sem peccado ou mal" ("Joyful, joyful will the meeting be"); the voice was a child's voice, the child little Ivan, the son of the eldest daughter of the house, the one communicant of the family. The child's words were almost prophetic, for the bereaved mother, almost in despair, was led before long to find her consolation and strong hope in the Gospel; the husband, hardly knowing whither to turn in his grief, was won to accept the Gospel through the tactful sympathy of the missionary, who in the early days had sown the word in Mariguitas' heart, and to-day a younger brother and sister are also communicants.

The Book of Common Prayer was the silent messenger of comfort to a young Brazilian girl, who but a few days ago died in a home which no missionary had yet entered.

In Brazil, as elsewhere, the fields are white unto harvest. Oh that more laborers fully equipped were forthcoming!

Realizing the deep need, and grateful for the blessedness, the Church Mission has brought into her life, a Brazilian girl, of high social standing, is willing to devote herself to work amongst her sisters, but the means are not forthcoming; yet even so she is devoting her all; her Sunday-school class love her; the parents respect and welcome her, and many a careless heart has been led to accept the truth through her tactful influence. Few know, indeed, that her visits often mean walking long distances as the tram-fare is not forthcoming, or that the irreproachably neat little person possesses but one pair of almost soleless shoes; yet she is very happy in her ministry.

The jagged Organ Mountains partly encircle the beautiful bay of Rio de Janeiro, and their highest peak is called the "Finger of God." Shall nature alone proclaim the great Creator of all, and human lips fail to tell of His love and mercy? Shall we not rather take our share and hear the summons: "Arise, He calleth *thee*."

"ROBBING PETER TO PAY PAUL"

A SOMEWHAT mitigating feature of the sacking and pillaging that has characterized the revolutionary activities in Mexico has been the occasional endeavor to even up the good things by taking from the abundance of the rich and giving it to the poor. Such an instance happened to our little mission at Jojutla, in the state of Morelos, where Zapata and his followers of fearful fame have been active since the outbreak of the Madero revolution.

On a Sunday morning after the town had been retaken by the Zapatistas, while our little congregation was at worship a squad of cavalry rode up to the open door of the chapel

and the leader entered. After glancing about for a moment he called out to the minister in the chancel:

"Little Father, where are your saints? Have you no saints?"

"No, Capitan," the clergyman replied, "we have no saints."

At this the officer wheeled his horse about and rode out. In the course of a few moments he and his followers returned, bearing under their arms a good assortment of images, which the "capitan" presented, saying: "Here, Little Father, are some saints for you."

The "saints" had been taken from the largest church in the town.

H. D. A.

STRANGERS IN HONOLULU

In our March issue Bishop Restarick told of a little girl named Lita Greig, a descendant of the "King of Fanning Island," who had come to the Priory School in Honolulu for her education. Last month one of the Bishop's letters contained the following information, together with the accompanying pictures:



THE STRANGERS IN HONOLULU

The Gilbert Island men and the Marshall Islander who interpreted

A WEEK ago a steamer came up from Fanning Island bringing to me a letter from Lita's father asking me to let her see some Gilbert Island men who came up to see Honolulu. I took the little girl down to the steamer *Kestrel*, where I found the men, dressed as in the picture. They were very glad to see her, but she was shy and would not speak to them, although they coaxed her in every way. She seems to have forgotten their language in six months. The men are all Christians, and I could converse with them through a Marshall Islander, who understands not only his own language, but the Gilbertese and English. Before coming to Honolulu these men had never seen

a mountain, as the highest spot in the Gilbert Islands is about six feet above the level of the sea, and at Fanning, which is an atoll, there is no greater elevation than that. Of course, they had never seen an automobile, nor any of the other wonders here. Three of them came to church at the cathedral, where they heard a pipe-organ for the first time. They were later taken up the tower, and the young man who escorted them says that they went up on all-fours, as they were evidently afraid, or were made dizzy by the spiral staircase.

Honolulu, situated at the cross-roads of the Pacific, receives many a stranger within its gates.



THE BISHOP AND LITA GREIG

Lita has now been a year in the Priory School, Honolulu, where she will remain until she is eighteen years old

“SEEDING THE DOCTRINE”

IN the important Chinese city of Wusih, the Church maintains a school for Chinese boys. The missionary finds it at once his joy and his problem—a joy because of the results which it produces in the lives of the scholars, a problem because he has so little with which to work, and must again and again turn his back upon opportunities which offer. He says, “I have forty-five boys, though I ought not to have them; so long as exchange keeps at war rates I try to forget the future, but when it becomes normal again I must either disappear or go to jail. Also, I have not a bit more room. I am doing everything possible to get land for the school but it drags slowly.”

All this is typical of the situation among our missionaries in China. It probably could be duplicated in a dozen places, which makes all the more significant the following letter, written to our missionary in Wusih by one of the former students of St. Mark's School. We hope those who read it will lay it to heart.



Shanghai, July 4th, 1915.

My Dear Sir:

When I reached my home, I told my parents all the discussion which we had in ———'s study a few days ago. My parents were very glad as they heard it and promised to send my brother to Wusih if you allow him to study in your school. It is a long period since the matter discussed, now I am earnestly waiting for your good replying and hope you give me your answers to the above-mentioned address.

In bring out my father idea to send my brother into your school, it is better for me to again clear the ideas once. Of course, the first one is to give my brother a good chance

to continue his study if you kindly give him an opportunity, but more than that is to give a chance to help him to be a Christian. So you know I am the Christian, it is simply because the doctrine seeded in heart day after day and at last it made me the Christian, not directly and suddenly owing to there is anybody to advise to do so. Now as I am the Christian, my first duty to help my whole family to leave the darkness. My parents, to the head of my family do not believe my word suddenly, so now I decide to lead my brother to be the Christian first, and then afterward I think my parents will naturally become the Christian too, as we both influence them.

It is a very little chance for my brother to hear the doctrine and go to Church, as he always studied in non-Christian school, and as most of my time is in the college have no much time to teach him the doctrine. For these causes, therefore, I ask my parents to send him to Wusih, and as earnestly hope you receive him and give us all a great grand opportunity.

I know now your school is full, as you told me, but I think it will certainly give my brother a place if you find for him, and moreover it will cost you not very much and mean a great deal to my brother and my whole family.

I am,
You faithfully student,

A member of the Brotherhood of St. Andrew writes:

I HAVE not as yet a job, but where I get bread at the grocery store I get it at half price and my mother gives me half of what I save and so far I have saved four dollars, so I will send one dollar to the Emergency Fund.”

THE PICTURE STORY OF AN ADOBE CHURCH HOUSE

By the Rev. E. J. Hoering



IN the year 1908, when Tucumcari, New Mexico, was an infant in arms, two or three of her citizens who were loyal Church people associated themselves as the nucleus of a new mission. Services were held at private houses, in the court house, and even in a garage. The result inspired the few faithful workers to build a little adobe building which is shown above. It was completed in 1909.

The second picture shows the interior of the church. The lectern is a packing box and the little altar a kitchen table, though decent coverings of white conceal their character. Thus the building was used for six years.

But on July 3rd of this year a new missionary arrived in Tucumcari to find that the congregation had

planned and completed an addition to the building, as shown in the third picture. The building committee were "the real thing," and as a significant suggestion presented the new missionary with a suit of overalls. He joined the builders and soon a set of chancel furniture was made, including a platform and real pulpit, choir stalls and a retable for the altar. A prayer-desk and lectern had previously been made by a member of the "building" committee. After these additions, the result was that the interior of the church now appears as in the accompanying picture.

Of course there is a Sunday-school. Without it there could be no real church growth. A picture shows them on July 4th, gathered before the door of the adobe building. At the rate at which the school is now growing it will soon double its numbers.

In July St. Michael's Athletic Club was organized, for we believe that clean, manly athletics is a most valuable aid in the building-up of Christian character. If a boy lives up to the best athletic traditions of our country, he must of necessity become first a man, and, secondly, a gentleman. Any attempt to become a Christian without first becoming a man and a gentleman will result in





THE ADOBE BUILDING WITH ITS ADDITION

failure. A senior and a junior organization are specializing in games and track work. The boys built their own tennis court, and are enthusiastic in its use.

Another avenue of service to the community was opened when, at the end of August, St. Michael's Institute of Liberal Education was organized. Commercial subjects and music are taught in morning and evening classes, the profits going into the new church building fund.

Here is a picture taken by flashlight of an evening class at the Institute. As we have but the one building, the blackboard stands in front of the chancel rail and hides the altar. There is a movement on foot to build a church. When this is done the present edifice will be used as a parish house. We must not forget to mention that our Sunday-School Finance

Association operates a photographic gallery, studio and darkroom



THE PRESENT CHURCH INTERIOR



"The boys built their own tennis court and are enthusiastic in its use"

(the latter in the bathroom adjoining the rector's study), the proceeds also going to the building fund. The pictures accompanying this article show some of the results.

Our last picture shows a few members of the Women's Guild—that most important factor in the life of a mission.

The happy smile on their faces is



THE SUNDAY-SCHOOL ON JULY FOURTH



ST. MICHAEL'S INSTITUTE OF LIBERAL EDUCATION

due partly to the fact that they are active workers who are constantly achieving something for their dear Church, and partly to the fact that they are about to be entertained at a sumptuous "tea," prepared and served

by the men in the group, and the missionary who took the photograph.

St. Michael's Mission, Tucumcari, New Mexico, is growing and prospering because "the people have a mind to work."



THE INDISPENSABLE GUILD AND THEIR MALE HOSTS

BOARDING-SCHOOL LIFE IN A CHINESE CITY

By the Rev. Henry A. McNulty

IF you were coming for the first time to Soochow you would probably take the train from Shanghai, traveling on the well-equipped Shanghai-Nanking Railway for fifty miles through one great rice field, which is intersected by many picturesque canals; for there is not a single road in this part of China. As you approach the city the ivy-covered city wall would greet your eyes on the left. Alighting from the train you would jump into a rickshaw and be trotted by your coolie to a point on the canal opposite the northwest corner of the wall. Here, leaving the rickshaw, you would ferry across, and then walk for perhaps twenty minutes, passing through the busy city gate and finding yourself in the heart of the China of the ancient days. Coolies, carrying on bamboo poles goods of every sort and description, and shouting their weird carrying cry, donkeys with bells jingling, sedan chairs passing, beggars following—all the noises and odors of a Chinese city would burst upon you suddenly. Then, passing down a little eight-foot-wide street and crossing a small canal, the wall of our school compound would face you. You would already have seen the roofs of our church and of some of our other buildings, including the red roof of the boys' school and the green roof of the Women's Bible Training School.

Coming to the gate of the com-

pound, as you pass through you would see an old man who would certainly be standing at "attention" if he knew you were coming. He is the *lau dzing-boo* (literally "old policeman") and by that title he is always called. One would think he had no name. He came to us almost with the starting of the school, in 1902, and he has been faithfulness itself. Entering, the main school building faces you, with other small Chinese buildings and a classroom to the right. Passing under the arch of the main building you see more Chinese buildings and here again you will almost certainly be greeted warmly by the school's old friend and proctor, Mr. 'Oo Ts-Kyung. The greeting would, I fear, be in Chinese, though sometimes Mr. 'Oo tries an English word; but he has as yet learned English only to the letter A. If it is not study time for the boys, you will find the place very active. Passing to the right along a path you will come to the head-master's house, and beyond that to the athletic field, with the beautiful church just to the south.

In Soochow Academy some of the boys are boarders—about eighty out of the one

hundred and thirty; and they are from ten to twenty-two years of age. If we go to the dormitories, we shall find one big room with about forty-five iron bedsteads, and a number of small rooms where three and four boys room to-



ONE OF OUR BOYS

gether. The beds have no mattresses or springs; the boys all sleep on boards, on which, however, they place their cotton-padded quilts; so a foreigner does not need to worry too much about their comfort. Every bed has its mosquito net, for the mosquitoes are worse even than the famous New Jersey variety. Each boy has to make his bed every morning, and a prize is given half-yearly for the boy who keeps the neatest place. By each bed is a little Chinese table and stool and each boy has a locker for his clothes. In the queer pigskin trunk which you will see under almost every bed the student keeps the articles he does not immediately need.

If we go to dinner with the boys we shall find a number of shining red tables, without a tablecloth, and six boys seated at each table. At one side of the dining-room is a huge bucket of rice, from which the boys help themselves when their bowls are empty. In the centre of the tables are bowls of fish and pork and vegetables, from which dishes the boys all eat in common—using, of course, their chopsticks. Each student must also have his cup of tea. As for the tea, from the time the boys get up in the morning until bed time at night there will always be a big urn of tea from which the boys help themselves whenever they please, just as our Western boys would go to a water-cooler.

There used to be regulations as to having the head regularly shaved and the queue plaited, but at the time of the Revolution queues disappeared as if by magic, and now foreign fashions for brushing the hair are the order of the day. One or two very rash boys, and at times a teacher, will appear in foreign clothes; but as yet Soochow has not been much touched by such outward manifestations of Western influence.

Now—in the fall—the athletic field would be alive with boys, and you

would probably see as interesting an exhibition of Association football as you ever saw in your life. The Chinese boys learn early to use their feet in an interesting native game they have; and so it is not strange that they excel in football. They play a fair, clean game, too, with almost no "scrapping." If you were to arrive in spring, you would find track athletics taking the place of football, and the races that are run are really worth going a long way to behold. All but a very few among the particularly dignified older boys go with vim into track athletics. Of course, we have our "varsity team," and this team represents the school in the many interscholastic meets we have; for in Soochow there are four other mission middle schools and a large number of Chinese Government schools. Two years ago an interscholastic association was formed with eleven schools as members. This has been a really wonderful innovation; for before the Revolution such a thing as co-operation between the Government and mission schools would have been a thing unheard of. Now in this Association we have interscholastic oratorical contests and interscholastic football and track-meets, while the teachers come together at times for social gatherings and addresses by outside

But to return to the athletics. Among the younger boys in the school itself we have different teams. There is, for example, hot rivalry between the boarding and day pupils. Tremendously exciting contests are fought out between these rival camps, everything being done in approved style, with the "varsity" boys as judges, starters or time-keepers, while the youngsters themselves must have their "rubbers down," assistants to hold their blankets, and everything that should be done to make the sight imposing! Tea must be always on hand for the thirsty contestants, but



SCHOOL BATTALION SALUTING A VISITOR

they have not yet seen the importance of a college training-table! In their contests, of course, every boy is stripped for the fray—some even wear spiked shoes. But it is no uncommon sight to see an improvised contest being fought to a finish where the great majority of the boys, in spite of heart-broken pleadings from the onlookers, simply tuck up the long skirts of their gowns and pile right in. For, of course, all the boys, even the youngsters, must wear long gowns, befitting their dignity as students!

One sometimes smiles at the intensity of all this athletic enthusiasm, but it is always encouraged. For until mission schools taught the necessity for strong bodies it was considered undignified for a scholar or a prospective scholar to take exercise. The coolies were in China to do the manual work and to run with the rickshaws; why then this strenuous and altogether foolish effort on the part of the better classes! The scholars must use their brains—not their bodies. The consequence is that the old-time scholar is weak in body; and the great prevalence of tuberculosis

in the scholar class is a daily witness to the need for change. Among the older Christian leaders our own mission has had abundant proof of the evil results of a neglect of bodily exercise. Nor is it the older men alone who fall victims to the scourge of tuberculosis. We have a most



REV. F. K. WOO

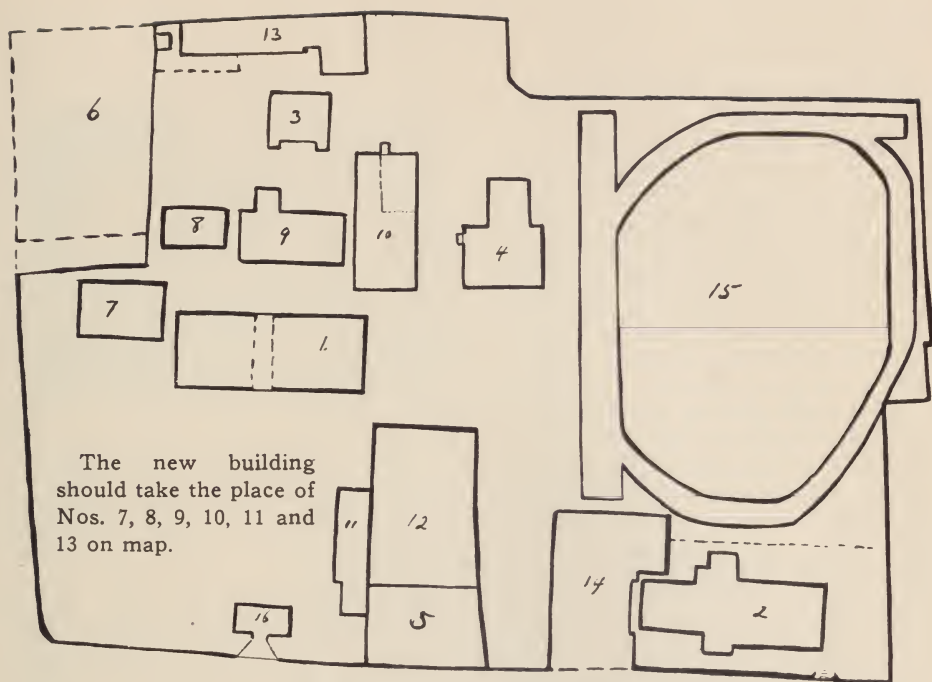
painful example in the case of the Rev. F. K. Woo, now lying ill with that dread disease. As vice-principal of the school, he has rendered consecrated service, and has made Christianity real to the boys for whom he has given his life.

One extreme illustration of the attitude of the old-time scholar which came to the writer's notice two years ago will drive home the moral that athletics are necessary. One day a Chinese gentleman came to the school to visit a friend. As he held his right hand in his lap the writer noticed what looked at first like the stem of a Chinese water-pipe. But on looking again it became evident that the gentleman was holding no water-pipe, but that on each of his fingers he was wearing extraordinarily long bamboo nail-protectors. With some trepidation, as we did not know if it would be polite, the gentleman was asked if he would be willing to take off the protectors. He seemed pleased to comply, and on removing the bamboo tubes, to our astonishment, we saw that from each finger extended, curled and yellow, nails each about a foot long. Our friend was asked how long the nails had been in growing, and he answered with pride, "Twenty-nine years." For all that time his hand had been a useless encumbrance—it must have been worse than having no hand at all. And all because such a thing as manual labor was to be deprecated. Nearly all the old-time teachers have at least two long finger-nails extending an inch or two beyond the finger-tips. But of late, so far as the writer's experience goes, this custom seems to be going out of fashion. One never sees abnormally long finger-nails on the younger Chinese trained in Western schools, and one might almost say that the younger generation of educated Chinese have given up this strange custom.

Turning to the study time of the boys, if we visit the school during

the hours between half-past eight and four we should see a far different sight from that which the athletic field presents. All our boys are tremendously interested in studying English, and so if you were to visit the school in the afternoon you would probably understand something of what is going on. In the morning Chinese is studied and you might have greater difficulty. If the English sounds the boys make are not perfect, at any rate, you would find each one "on his toes" to make his English better. The English vowel sounds, the "th" and the "r" and the final "s" sounds, are particularly hard. But then we can hardly complain as foreigners at times have troubles of their own in pronouncing Chinese sounds. For instance, two of the best all-round boys the school has turned out are named respectively Ng Ngauk-Su and Dzi S-Kyuin, while the poor foreigner who sees for the first time on his school roll-books the lists of the 'Oo or the Koeh or the Hyui boys feels that there is something still to be learned in the pronunciation of Chinese. The English course carries the boys through practically what would be the highest class-work in one of our home high schools. In the Chinese department in the morning, particularly among the young boys, we should find a curious arrangement. The young boys all study aloud, with the Chinese teacher sometimes leading them in their strange chant.

Another interesting thing is the eagerness of the boys to learn to sing. One of the delights of the school life is to take the boys, class by class, and train them in the Western scale. Chinese music has been "a thing of beauty" from 'way before Confucius's time. The Analects tell of Confucius striving for mastery in this art. But to the Western ear the music is weird and lacking in any real harmony. The Chinese scale is not the Western scale, and, though it has a *mathe-*



THE PLAN OF OUR COMPOUND

KEY TO THE MAP: 1. Permanent School Building. 2. Church. 3. Vice-Principal's House. 4. Principal's House. 5. Church Guest Rooms for men and women. 6. Property the School desires to purchase. 7. Old Chapel (now Assembly Hall). 8. Gun-room, etc. 9. Guest-room, Office and Dormitories. 10. Dining-room, Kitchen and Servants' Quarters. 11. Class-rooms. 12. Class-rooms and Teachers'-rooms. 13. Dormitories and Lavatories. 14. Property not belonging to School. 15. Athletic Field. 16. Compound Gate-House.

matical excuse for existence, most Westerners would say it had no other. To a Chinese untrained in Western music, the half-tones generally mean nothing. The consequence is that in church we have to be very careful to omit, unless we are courting discords, any tune in which a sharp is changed to a natural, or vice versa. For example, the beautiful common tune to "There is a Green Hill Far Away," we never attempt, for fear of a sad catastrophe in the last note of the third line.

Chinese music is generally sung to the accompaniment of an instrument something like a small violin, with the bow caught under the strings and then pulled up, not pressed down. And the singing, whether of men or

women, is in a high falsetto which to Western ears seems purely artificial. But when the boys begin young enough most of them learn the foreign scale easily, and they sing with a gusto that carries everything before it. The older students delight in trying to sing parts, and at times sing very well. From the Christian boys we have developed a choir of twenty voices. These boys have done wonderfully. Every year the choir goes off somewhere for a day's outing. Last year we went to a city called Quinsan, and as special services were being held at our mission there the boys gave up part of their day's outing to sing in the little crowded mission chapel. It may be taken for granted that such clear, true singing

had never before been heard in that city.

Another interesting feature in the boys' school life is the Literary Society. This Society is run entirely by the students and meets every two weeks. Though attendance is quite voluntary, hardly a boy in the school fails to attend the meetings. Besides the debates, and the oratorical contests in Chinese or English, there is a feature devised by the boys themselves which would hardly be found in a Western literary society—that is, practice in interpretation. One of the members will give an address in Chinese while another member, standing by his side, translates the speaker's words into English. Sometimes this process is reversed. This feature of the society is a most practical one in a country where English is being almost universally studied by the better-class Chinese.

Side by side with the purely secular education and the athletics, of course, stands the religious and moral training of the boys; for without this our school and other mission schools would have no reason for their existence. Definite religious instruction is given throughout a boy's stay; so that with this, and the influence of the church services, and of the strong voluntary religious society in the school, it is not strange that every year numbers of our boys turn to Christianity. When our boys attend the services in our beautiful church they are undergoing an entirely novel experience; for in the heathen temples such a thing as a congregational service is unheard of; and our Chris-

tian services are to these boys (so many of whom come to us as non-Christians) a glimpse into heavenly things of which their former experience had given them no idea.

Educational work among the secondary schools, when the boys' minds are in formative state, becomes really the greatest of all practical evangelizing agencies in a nation where education is so highly honored as it is in China. So when every Saturday night our band of twenty communicants from the older boys meets in the chancel of our well-loved church for a service of preparation for the next morning's Holy Communion, it is with the joy of the beginning of a victory that we older ones, who have watched these boys grow up, thank God that He has called us to work among them.

With all this it cannot seem strange that we should hope for better accommodations than those we now have, so that all the boys of the school may be boarding boys, thus making the school's influence a constant one. Most of our present buildings are old and quite inadequate one-story Chinese structures. To the one permanent building erected in 1907 we would now add another, after these eight years, and get rid at last of all the makeshift buildings that the school while in its infancy has had to use. And as for men, we of Soochow feel that we are not asking too much of the younger generation of men at home when we beg them to consider the opportunities and the privileges of work for Christ among our friends and theirs—the boys of China.

The Rev. Mr. McNulty, who is in the country on furlough until January, has the permission of the Board to appeal for "specials" to the amount of \$9,000 in order to meet the immediate needs of Soochow Academy. Those who have read what he says above will feel the worthiness and the importance of the work which he represents.

"CAMP SPALDING," UTAH

By Deaconess Affleck



THIRTY miles from Salt Lake, in the heart of the Wasatch Mountains, is a small summer resort, composed of two hotels and numerous camps and cottages. In the loveliest spot of the little valley is the Girls' Friendly Holiday House, well known to many of the readers of *THE SPIRIT OF MISSIONS*.

Leaving Salt Lake City by autobus, the first half of the trip is soon over, but after entering the canyon

there is a steady climb up a beautiful road, along a rushing mountain stream, until the Silver Lake Basin is reached at an elevation of 9,000 feet. It is an ideal place for a summer vacation, with beautiful pine woods, a dozen small lakes and wonderful climbs over mountain roads and peaks which give magnificent views of the canyons and the distant mountain ranges.

Last June, before the Holiday House was opened for the season, a conference of the clergy and lay-workers of Utah was held there. Returning to work with the inspiration of the conference, and refreshed by the recreation which the outing afforded, the workers in one of the missions in Salt Lake decided that nothing could be better for the boys under their care than a week in camp at Silver Lake.

With the assistance of friends this



SILVER LAKE, THE SITE OF THE CAMP



"FIRST AID"

plan was carried out in August. Judging from the enthusiastic reports of the boys, "Camp Spalding," named in honor of our loved leader, whose life was such an inspiration to all who knew him, was a perfect success.

The plans for the week were carried out in detail, except the trip up the canyon, which, owing to a breakdown occupied almost the entire day,

and the hungry boys were very grateful for Miss Godbe's invitation to dine at the Holiday House.

The boys, ten in number, were divided into three squads for camp duty, and no complaints were heard at the duties imposed. Chapel exercises were held night and morning. A Bible class, first aid work and recreation filled the mornings, while hikes to the various lakes and mines in the vicinity were planned for the afternoons. An unexpected horseback ride afforded the boys much pleasure, and gave some of them an opportunity to show their skill in that line.

The Camp Spalding honor emblem was won by Ralph Bolin, with 52 points out of a possible 54. This called for a high standard in reverence, obedience, co-operation, work, cheerfulness, etc. Several of the mothers have reported a decided improvement in the boys, owing to the camp influence and discipline, and the happenings at Camp Spalding furnish a favorite topic of conversation at many meetings. So keen is the interest that the boys are already making plans for next summer, and have been doing odd jobs after school in order that they may be able to contribute to a permanent camp.

NOTES FROM "ST. AUGUSTINE'S"

ST. AUGUSTINE'S SCHOOL for negro youth began its work at Raleigh, N. C., January 1st, 1868. It is, therefore, looking forward to an early celebration of its semi-centennial. The forty-seventh year of the school began September 30th, when Bishop Cheshire and other clergy of the diocese joined with the Rev. Mr. Hunter and the new associate principal, Rev. Mr. Goold, in an impressive opening service which marked Mr. Hunter's twenty-fifth year as head of the institution.

Last year 500 pupils were enrolled in St. Augustine's. This included the Children's Practice School, the Nurses of St. Agnes' Hospital Training School, and 112 teachers from Wake County and the parish schools of North and South Carolina, who were under normal instruction for two weeks in September, 1914. The attendance for this year is promising, a large number of new pupils having applied. Africa, the Bahamas, the West India Islands and many North-

ern and Southern States are represented.

During the past year the George C. Thomas Dormitory has been completed and the girls of the school will occupy it. There is a small bill of \$213 still unpaid. There remains also an indebtedness of \$4,500, represented by a note in bank, which was incurred in the plumbing and heating arrangement when the building was first occupied. This is the only indebtedness of the school, on a property which represents a valuation of nearly \$250,000.

St. Agnes' Hospital, which though an independent organization is on the school grounds and under the direct charge of Mrs. Hunter, reports for the year ending May 1st, 1915, the treatment of 824 patients. Nine nurses were graduated during the year from the training-school. The patients paid over \$7,000 toward their own support. The gifts amounted to \$2,338, the interest on the Endowment Fund, \$329.

Two of the cases cared for in the hospital may be of interest:

Isaac came to us as a child and was placed in the hospital. The death of those to whom he belonged left him

without home or friends, and he remained at the hospital until old enough to be transferred to the school. Even then it was necessary for him to make occasional trips to the hospital for treatment. This year the end came, and last May he left us for a better world. Perhaps there he is seeing some of the difficulties that confront the life of the school and hospital, and is asking the Master of all to care for both, as they tried to care for him.

The second case shows the hospital in its ministration to the aged. Long years ago, in the lifetime of the Rev. J. Britton Smith, D.D., founder of St. Augustine's School, Aunt Amy Davis was cook for the school. For all the years since then she has lived in the neighborhood, and many times has she called down blessings upon those connected with it. Her last days were made more comfortable by the care of St. Agnes' Hospital, and her funeral service was held in the school chapel. There are not many like her left. She belonged to the old generation, born and raised in the days of slavery. Her "Good Master" has cared for her many years, and doubtless she is seeing His face to-day.

AMONG LEPERS IN JAPAN

IT is rather remarkable that so soon after printing the article by Bishop

Knight about the lepers in Palo Seco, Canal Zone, which appeared in our September number, we should receive other statements showing how really widespread is the Church's ministry to these unfortunates. Elsewhere in this issue appears a letter from Fr. Bull, telling of the work done at Robber Island, Cape Town, South Africa; and just now there has come into our hands the report of the Bishop of Tokyo, describing a most

remarkable movement in the leper colony at Kusatsu, Japan:

"A most impressive and inspiring work has been begun among the colony of 300 lepers at the Kusatsu sulphur springs in the hills about 120 miles from Tokyo. Occasional visits have been made in past years by Miss Riddell, a good English lady who has done much for lepers in Kumamoto, nearly 1,000 miles distant from Kusatsu. Last year a young Japanese living in Honolulu, who had been baptized and confirmed there, was dis-

covered to have leprosy and given his choice between being sent to the leper settlement at Molokai or returning to Japan. He chose the latter, of course.

"Soon after his return he went for relief to the springs at Kusatsu. He was very much depressed and thought there was nothing for him in life. But he found the lepers there so de-praved and licentious that he determined to give his life for their reformation. He persuaded 60 of them to organize a club and live together according to rules which forbade the evil habits in which they had been living. He rented a tract of ground just outside the town which they till as a vegetable garden. They rise at 5 o'clock in the morning and have prayers and Bible study until 6.

After breakfast they go to work until 4 or 5 o'clock in the afternoon, with an intermission for dinner. There is a service every evening and at 10 o'clock all are in bed.

"Their lives have been made better, sweeter and happier by the life and teaching of this truly wonderful young man. Twenty-five lepers have been made catechumens and will soon be baptized. A devout English lady, Miss Cornwall Leigh, is so much impressed by what has been done at Kusatsu that she has bought four acres of land in a splendid location upon which she intends building, at her own expense, a house for herself, and also a home for leper girls, who hitherto have had no protection and are exposed to terrible temptations."

NEWS AND NOTES

THERE has been an unexpected call on the business office for extra copies of the October number of *THE SPIRIT OF MISSIONS*. If any of our readers have no further use for their copies of this issue, the Business Manager will be grateful if they may be sent to him at 281 Fourth Avenue, New York.



THE eleventh session of the "Farmers' Conference" of Brunswick County, Va., held annually at St. Paul's Normal and Industrial School, Lawrenceville, proved as successful as its predecessors. The organization represents 2,000 negro farmers and the conference is devoted to the consideration of practical topics connected with rural life. A questionnaire had this year been sent out, the results of which show the building of thirty-two schoolhouses and thirty-five dwellings, the purchase of over a thousand acres of land and the raising of more than \$2,000 for improved

school facilities. The replies also showed that more farmers are raising their own food and improving the quality of their stock. Archdeacon Russell is president of the conference.



THE World Committee of the Young Men's Christian Association is asking that the week beginning November 14th shall be observed as a special time of intercession for young men. Now when so many young men are giving their lives on the battlefields of Europe, and when the world's future will rest so significantly upon the shoulders of those who remain at the end of this cruel war, it is of the utmost importance that earnest prayer be made for the deepening and strengthening of their spiritual lives. It is hoped that sermons on this subject shall be preached on the Sunday, and special topics for prayer are suggested for the week that follows.

LESS than a year ago the congregation of All Saints' Church, Worcester, Mass., made a canvass and adopted the weekly offering plan. The rector says that as a result not only has the parish given more than its apportionment, although the duplex envelopes have been in use only eight months, but no one has been asked to make up a parish deficit.



SOME time ago a visiting priest asked the Chinese deacon at St. Stephen's Church, Manila, what proportion of the communicants of the mission were at the celebration of the Holy Communion that morning. The brief answer was "All." Thinking that his question was not understood he repeated it and received the same reply. It was as stated. There are no people more satisfactory to work among than the Chinese in the Philippines. They are responsive and genuine. This little mission gave \$40 to the Emergency Fund without solicitation.



MR. LORETO SERAPION, who recently joined Bishop Brent's staff in the Philippines, was born in Cuba of Filipino parents. While in Cuba he was received into the Church, and having decided to offer for the ministry, received his preliminary training in the Theological School in Havana. Under arrangement with Bishop Knight he then entered the University of the South and completed his divinity course at Sewanee. Bishop Brent has ordained Mr. Serapion to the diaconate. Writing to Bishop Knight, he says: "We feel that Cuba, through you, has made us in the Philippine Islands a very valuable gift in the Rev. Loreto Serapion." It rarely happens that a comparatively young Church like that in Cuba is able to send one of her men to a distant mission field. Cuba has made this gift to the Philippines, notwithstanding the fact that Mr. Sera-

pion was considered one of the very best candidates for orders in Cuba.



WE have received from the president of the Diocesan Council of the Girls' Friendly Society in Western New York, the notice of a memorial fund to be contributed each year, in loving memory of members and associates who rest from their labors. This fund was established in 1893, and is appropriated for missionary work being done by women who are or have been connected with the Girls' Friendly Society, or in a missionary district where the G. F. S. has a place. Branches, associates, members, married branch helpers and others are asked to make an offering yearly to this fund, on All Saints' Day, or on a date nearest to the day of intercession for the G. F. S., the first Sunday in November. The object chosen for 1915 is St. Agnes' School, Kyoto.

WHY NOT A CHRISTMAS PRESENT?

NO more appropriate or welcome Christmas gift can be made to any one than a year's subscription to THE SPIRIT OF MISSIONS. Its arrival during each of the twelve months will convey to the recipient the continual good wishes of the donor.

The publication office of THE SPIRIT OF MISSIONS has arranged for a handsome new gift card which will be mailed to reach the recipient on Christmas day, or sent to the donor if preferred.

No doubt many of our readers would like to remember their friends with such a gift, and at the same time help to increase the circulation of THE SPIRIT OF MISSIONS. Address, The Business Manager, 281 Fourth Avenue, New York.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. John E. Shea, our missionary among the Karok Indians in northern California, sends the following interesting items:

DURING the absence from home of our missionary to the Klamath River Indians, a big brown bear came down the mountains to the station. There was but one load of ammunition in the house, and that for the heavy repeating rifle that Mrs. Shea had never before used. But seeing the character of her visitor, and judging that he was after their little pigs in the yard, she went outside to an advantageous spot, took deliberate aim at bruin and fired, only wounding him, however. Then she rushed to the house and 'phoned to the ranger station, four miles away, for some one to come with ammunition. The bear was tracked the next morning by dogs and finally killed. Mrs. Shea skinned him herself, and she is having the hide tanned for preservation as a souvenir of her "first bear."

After a long delay, due to natural difficulties, the lumber for the new church has finally been delivered at Orleans. All of the dressed material, including doors, windows, shingles and the interior furnishings, had to be procured at Eureka, a seacoast town, one hundred miles away, and transported, some by parcels post, some by auto truck, at an expense of from 1½ to 2 cents per pound. After long and patient waiting and an exercise of delicate diplomacy, there has finally been secured the co-operation of the absentee manager of the mining company of Orleans in the lease of a building site in a central location. Hitherto, the company has absolutely refused to either sell or lease lots for any purpose; and they alone control all of the available land in the Orleans Valley.

A United Offering missionary in Mexico, on receiving a gift for her work sent by an admiring friend, remarks:

IT so warms one's heart to know that people are interested, though it makes one feel terribly small to have persons thinking one so big! As a matter of fact, I have felt guilty at having so little self-sacrifice and suffering in my own life, while our people were suffering all around us, for I, myself, have been only marvelously happy; and the worst of it is that every time that I start out complacently to do something which I think will be properly self-sacrificing and "sack-clothly," the thing turns itself upside down and makes me happier than I was before!

✱

A WOMAN writes from a New England farm, sending \$1 toward the Emergency Fund, the first money she has had to use as she chose since last May. She sends it asking that it be credited to her parish church in order to "get it off the black-list."

✱

The Rev. W. M. Purce, Missionary in the district north of the Platte, in the diocese of Nebraska, writes:

WINNEBAGO Reservation lies within my mission field. It contains about 1,200 Indians, among whom we have recently opened work. One hundred already look to the Church for religious ministrations. I have to perform a good many marriage ceremonies and some of the people are unable to speak English and so I am translating the marriage service into the Winnebago language, with the help of some of the better-educated Indians. We have organized a branch of the Auxiliary among the women.

The Secretary of the Province of the Northwest writes:

THE outlook for the coming year seems to me more than hopeful. The Emergency Fund created a good deal of enthusiasm, which, in addition to the fact that it very largely increased the receipts, has had a tremendous educational value.

❖

The Secretary of the Eastern Oregon branch of the Auxiliary writes:

I AM much grieved to see in the last SPIRIT OF MISSIONS notice of the death of a Japanese friend of mine, Professor H. Tamura. In 1872-3 we were students in the same college. His government sent five boys to the states to be educated and we lived at the same house and were in some of the same classes. I never knew what became of him until in the February SPIRIT OF MISSIONS I found a story he had written of his work at St. Agnes' and I wrote him and had such a fine reply to it. I have his picture on the same page with Bishop McKim and other dignitaries, as I feel that our Church has lost a great helper.

❖

Bishop Ferguson, under date of August 30th, writes concerning the lamented death of the Rev. E. W. McKrae:

THE Rev. E. W. McKrae became ill about three weeks ago. When he seemed to be getting worse, the German doctor residing here was called in and took the case in hand. Notwithstanding his efforts and our prayers in behalf of the patient, he expired near midnight on the 27th inst., and was interred on yesterday, the 29th."

Mr. McKrae, who was forty-eight years of age, was educated in our schools in Liberia, finally becoming a teacher and lay-reader, and afterwards taking Holy Orders. His last and most effective work was among the Kroo natives. His knowledge of the Gedebo language enabled him to acquire the Kroo language. He had

already translated into it parts of the prayer-book, several hymns and a primer. He was also engaged in translating one of the Gospels. The result of his evangelistic and pastoral work was apparent in the rapid growth which was being made by the missions under his charge. He was married to one of the graduates of our girl's school, who died about six months before her husband. The work of our mission in Liberia will greatly feel the loss of Mr. McKrae.

❖

A letter from Porto Rico tells of the damage done by a recent cyclone alleged to have been sent down from the United States:

ST. LUKE'S HOSPITAL, Ponce, was in the direct path of the cyclone coming down from the States. Fortunately, the hospital still stands firm on the hill, and no lives were lost nor patients seriously affected. The doctor's new house was damaged, but was soon repaired. The hospital also is undergoing repairs. The expense is regretted when there are so many improvements needed. The hospital has ministered to many during the summer. At present there are thirty-four patients, more than half being charity cases. The nursing staff includes three graduate nurses besides the superintendent, Miss Robbins, and fourteen in training. Two of the latter are boys. One has served in the hospital before in another capacity; the other is a brother of two of the nurses. They are doing good work, and promise well for the future.



THE SUPERINTENDENT AND HER TRAINING CLASS

ST. LUKE'S HOSPITAL, TOKYO. JAPAN

A STATEMENT OF THE PRESENT SITUATION

IN the spring of 1913 the Board of Missions inaugurated an effort to secure \$500,000 to develop St. Luke's Hospital, Tokyo, into a great international hospital for the Far East. When Dr. Rudolf B. Teusler, who is the heart and soul of the movement, returned to Japan in December, 1913, about \$60,000 had been given and pledged. Since then friends in America have been energetically at work, and a Japanese Council in Japan, whose chairman is Count Okuma, has been pushing matters in that country. The Emperor of Japan gave \$25,000 and Count Okuma and his associates added \$50,000 more. It is believed that many other semi-official and private gifts from Japan may be stimulated by these examples. At present the cash on hand is as follows:

Given by the Japanese.....	\$75,000
Given in America.....	79,230
Total	\$154,230
Additional pledges which are recorded as good.....	77,200
Making a total in cash and pledges of.....	\$231,430

The first great step is to purchase the land, for a suitable location is all-important. Three pieces of property are under consideration. Dr. Teusler has returned to this country for the winter and will speak in connection with the conventions of the Laymen's Missionary Movement; he will, of course, be pushing the project of St. Luke's Hospital, and he has large hopes of a cordial response from the Churchmen of the United States. It is highly desirable that the effort in behalf of St. Luke's should be brought to a successful conclusion this year.

LETTERS TO THE EDITOR

"A MISSIONARY'S LIFE IN THE LAND OF THE GODS"

Editor THE SPIRIT OF MISSIONS:

I HAVE just been reading with some care Mr. Dooman's book on Japan,* and find in it so much that is valuable that I feel like commending it to others, and so write to you.

As showing the inner side of Japanese life and character, it seems to me the best of all the books on Japan that I know. His judgment is sounder and his knowledge wider than that of Lafcadio Hearn, great as

Hearn's insight is in those things that appeal to his own temperament. Chamberlain, though entertaining and useful, does not get much below the surface. There are very few missionaries, if any, who have been so long and closely in touch with the Japanese people as has Dr. Dooman, and his wide range of knowledge of various races is a great help to understanding. He has preached at one time or another in something like six different languages: English, Japanese, French, Syrian, Turkish, and Armenian, I think they are. I know no one else who seems to have thought so persistently and deeply over the character and characteristics

* "A Missionary's Life in the Land of the Gods." Isaac Dooman. The Gorham Press, Boston; Copp Clark Co., Toronto, Canada.

of the Japanese. No one, of course, can be a final authority on such a subject, but every one who desires a real understanding of Japan and the Japanese ought to read this book.

There are opinions in the book with which I disagree, especially the notion of unity between Buddhism and Mohammedanism. But disagreement is to some degree inevitable when so difficult a subject is treated so courageously. We should all be proud of what he has done.

THEODOSIUS S. TYNG.

"A CONFIRMATION OF LEPERS"

Dear Mr. Editor:

UNDER the heading "A Confirmation of Lepers" (September issue), your note has fallen into a strange error. I wonder who your "distinguished professor of Church History" is. He has not studied modern Church History!

In the Province of South Africa there are very remarkable leper missions at work, and the bishop regularly visits them. The oldest is on Robber Island, at Capetown. There there are 600 lepers, and the Church has a priest, Father Engleheart, living in the leper compound, next door to a stone church built expressly for the lepers by his predecessor, Father Watkins, who was chaplain to the whole island and lived among the government employees, who with convicts and lunatics made up the population. Now Father Engleheart devotes his whole time to the lepers, living among them, and continually visiting them, conducting services, instructing them, ministering the Sacraments, and lightening their lives with wholesome recreations. Once every year the Archbishop of Capetown, or the Coadjutor Bishop, holds a Confirmation in the leper chapel for the lepers. The Sisters of All Saints, on the same island, have a home for the leper children, whom the Government has

placed under their charge. It should perhaps be stated, for exactness, that in this leper establishment there are two chapels, for the women are separated from the men. The Dutch Reformed Church and the Roman Catholics also have a smaller work. The Father's garden in the male compound is the great meeting-place of the lepers and their friends on visiting days.

Then in the Diocese of St. John's, Kaffraria, at the great leper asylum in the Native Reserve of the Transkei, the Church has also a leper chaplain and chapel, and a regular visitation from the Bishop of St. John's.

To these older works have now been added an asylum not far from Pretoria, in the Transvaal, to which the Bishop of Pretoria has appointed a visiting priest, and a second smaller asylum near Bloemfontein, in the Orange Free State. There again a priest ministers from the city, a sister conducts classes, and the bishop is ever ready to visit.

In Japan a priest of the Church, Father Hewlett, is now working as chaplain in Miss Riddell's great Leper Asylum at Kumamoto. I am not sure whether we have work in the many leper refugees in India, but I can hardly doubt it.

Would that our Churchmen here in this land realized more the work that those in communion with us are doing in the wide world! In your note on Korea and the school difficulty, do you realize that we *are* affected, because there is a Bishop of Korea, and an English Church Mission, long established, which is one with our Communion? Are we not absolutely one with such a mission? I think this correction as to "The first recorded visit," etc., "the only case in history where lepers have been confirmed" will be useful. And have we so soon forgotten Father Damien, and other great Roman Catholic Missionaries?

H. P. BULL, S.S.J.E.



OPENING SERVICE OF THE GENERAL CONVENTION OF 1904
The procession in Copley Square entering Trinity Church, Boston. The Archbishop of Canterbury is seen at the rear of the line

How Our Church Came to Our Country

II. HOW OUR CHURCH CAME TO MASSACHUSETTS

By Lydia Averell Hough

I. Pilgrim and Puritan

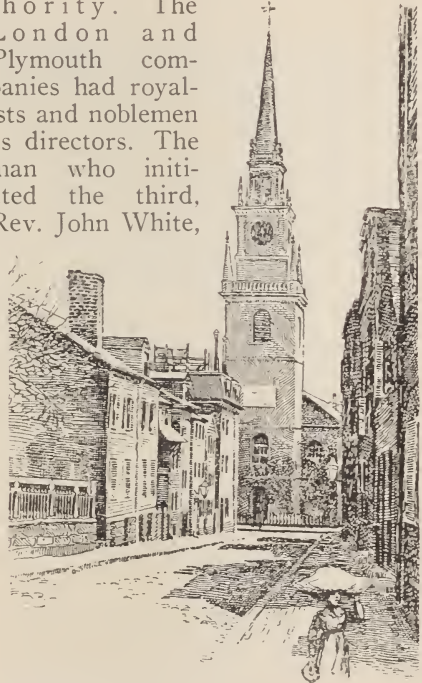
THE early days of Massachusetts were so different from those in Virginia that people are very apt to think the Anglican Church had nothing to do with the founding of the northern colony. It is true that the Congregational system soon became almost universal in Massachusetts, and that only those who subscribed to it could take any public part in religious or political affairs, but there were settlements in Massachusetts made by Church people, and there were many individuals who did not wish to separate from the Church, and many who even wished to continue to use the Prayer Book.

We must remember that at this time the Puritans in England were not outside the Church. They were a party *in* the Church, intent on reforming it according to their own ideas. Only a small body of men called "Brownists" or "Separatists," to which the Pilgrims belonged, had definitely withdrawn. Non-conformity meant only that one could not subscribe to every rule enforced by king and bishops. Non-conforming rectors might have to give up their parishes, but they might remain in the Church. The Puritans were Non-conformists, the Pilgrims were Separatists.

This was a temporary condition. Later the lines became more sharply drawn, and the Puritans were largely forced out of the Church. Nevertheless, both Puritans and Pilgrims had been trained in the Church. Most of their eminent men were educated at the Church universities of Oxford

and Cambridge, and many of them were priests. So much of the Puritan movement for the colonization of Massachusetts began under Church auspices that it must have been very hard for any one joining it to foresee how it would turn out. This accounts for our finding among the early colonists so many who did not sympathize with the extreme measures taken after they landed.

All three of the companies under which the settlers obtained their grants were formed by Church authority. The London and Plymouth companies had royalists and noblemen as directors. The man who initiated the third, Rev. John White,



CHRIST CHURCH, BOSTON
Better known as the "Old North," where the
Paul Revere lantern was hung

though a Puritan, was still rector of Trinity Church, Dorchester. The Rev. Francis Higginson, who went out in the first ship-load under this charter, made the often-quoted exclamation: "We will not say, as the Separatists were wont to say, at their leaving England, 'Farewell, Babylon! Farewell, Rome!' But we will say, 'Farewell, dear England! Farewell, the Church of God in England, and all the Christian friends there!' We do not go to New England as Separatists from the Church of England." He was probably quite sincere in this, though his later actions do not seem consistent with such words. There was even a bishop who seriously considered joining the Puritan colonists—the bishop of Bath and Wells. He was prevented by age, but it is interesting to wonder how Congregationalism and a bishop would have got on together. It is not strange that under such auspices some staunch Prayer Book Churchmen should have come out among the colonists.

Before we learn anything about the distinctively Church settlements, or the individuals who represented the Church in Massachusetts in this first period, we must stop and think about one characteristic of the times which colors the whole history of them, and makes it hard sometimes to judge of the real character of persons and events. This characteristic is intolerance! It was almost universal, and it not only made men ready to persecute all who differed from them, but unable to see any good in their actions. If a man's opinion did not agree with theirs, he was not only a heretic and an atheist, but an evil-liver and a menace to the commonwealth! We shall see one instance of this tendency in the descriptions of Merrymount—and there were many others. Holland was the only country which had learned (under the Inquisition) the folly and sin of persecution;

and even among the refugees there it is doubtful if there were many who would not have liked to coerce others if they could. Contemporaries wrote of the hospitable little country: "It is a common harbor of all heresies," "A cage of unclean birds," "The great mingle-mangle of religion."

One of the Puritans summed it all up in the rhyme:

"Let men of God in courts and churches watch
O'er such as do a Toleration hatch,
Lest that ill egg bring forth a cockatrice

To poison all with heresy and vice."

Since persecution was so general it became almost a measure of self-preservation. At any rate the Puritans considered it such. But we shall not understand it unless we remember the extreme value they attached to unanimity of opinion. That, and not religious freedom, was their real object in coming to Massachusetts. Partly because religious freedom was *not* what they wanted did the Pilgrims leave Leyden, and Fiske says that the reason freedom of belief was not stipulated in the Massachusetts Bay charter was because neither party to the agreement wanted it.

History has at last taught men that absolute unanimity is not wholesome, and Providence and human nature saw to it that the Puritans did not get it. To this end the Church settlements and adherents contributed!

II. *The Unwelcome Churchman*

We have learned about the colony on the Kennebec, sent by Sir Ferdinando Gorges. His son Robert founded one at Wessagusset, and this had some intercourse with Plymouth. Once a party from the former stayed over Sunday in the latter town. They were pleasantly received, but their chaplain, the Rev. Mr. Morrell, was completely ignored in the meeting-house services. This was the more ignominious because he bore a com-

mission of superintendence over the churches of New England!

The most picturesque settlement of Churchmen in New England is that at Merrymount, where Thomas Morton, "of Clifford's Inn, Gent.," tried to live the life of an old-fashioned English squire, keeping Christmas with beef and ale, and May Day with dancing around the maypole—in which the savages joined. Such levity was visited with fine and imprisonment. Banishment followed, and when Morton unwisely returned to look after his property, he was so harshly treated that he died, broken and dispirited. It was plain that a Churchman who adhered to his training and traditions was not wanted in the colony!

Another settlement where attachment to the old Church lingered was Naumkeag, or Salem. There had been a fishing station on Cape Ann, whose inhabitants, as the Plymouth settlers claimed their land, removed to Naumkeag. Their leader was Roger Conant. He had lived at Plymouth, but did not sympathize with the Separatist measures of the elders there. At Salem was formed the first Episcopal congregation in New England. This was just a year after Governor Endicott, with the active assistance of two ministers—one of them being the Rev. Mr. Higginson, who had so eagerly protested his love for England and the Church—had organized a Congregational society of the most independent type.

The story of the founding of this Salem parish brings into view two representative Churchmen—John and Samuel Brown. They had joined the enterprise as Churchmen, and intended to remain such, notwithstanding the inconsistency of Mr. Higginson. They had daily prayers in their houses, and even gathered a congregation separate from that of the meeting-house, to which they read the services of the Prayer Book. The

Browns were members of the Council and too prominent to be ignored. Summoned before the governor, they did not mince matters, but denounced the ministers as "Separatists and Anabaptists," and refused to give up that "sinful imposition in the worship of God," as their opponents called the Prayer Book. They were found guilty of mutiny and faction and ordered to leave the colony. There is a tablet in St. Peter's Church, Salem, to the memory of their "intrepidity in the cause of religious freedom."

Among other Churchmen whom we might mention (like Oldham and the Rev. Mr. Lyford at Plymouth), one name stands out clearly and pleasantly from the history of the times. The Rev. William Blackstone had settled in Shawmut, and the present Boston Common is a part of the land granted to him by the Gorges family. When the first settlers came to Charlestown



DR. TIMOTHY CUTLER

President of Yale College and afterward rector of Christ Church, Boston

he had been there long enough to have a homestead and thriving orchard. The newcomers were sheltered under his roof while they were building their own houses, and regaled with his apples, so redolent of home. But when Boston had grown up about him to a considerable town, Mr. Blackstone was viewed askance by his new neighbors, hospitable and inoffensive though he was. They did not like his being a priest of the Church, even though he did not exercise his ministry; nor did they feel easy about his holding so much land under a title not derived from their charter. Finally he was bought out and constrained to leave the colony and betake himself to Rhode Island.

"I left England," he says, "because I misliked my lords, the bishops; I leave here because I like still less my lords, the brethren." His experiences in Boston seem to have quickened his zeal, for in Providence he was active in the ministry for many years. There he planted another orchard, and used to reward the good children of his flock with his "yellow sweetings"—a rare treat. What a contrast to the less fortunate children under the Puritan "tithing-man"! His biographer draws a quaint picture of the unconventional old gentlemen, when he grew too infirm to walk the six miles to his church, riding on a bull which he had broken to the saddle.

III. Beginning to Build

So years wore on, and in England the Commonwealth was succeeded by the restoration of the Stuarts. Charles II began to look into the complaints of Churchmen in the colonies, and informed the General Court of Massachusetts that there must be no discrimination "against them that desire to use the Book of Common Prayer." Charles II also took occasion to allude to what he considered to have been the original object for which the charter was granted,

namely, "that in their general godly walk and conversation they should impress the inhabitants with the virtue of the Christian religion." In other words, Charles regarded the colony as a missionary enterprise.

The Court found it difficult to accede to his commands. Their resistance led to the revocation of their charter in 1684, and the colony came under the control of royal governors. Then the tables were turned, and though they were supposed to respect the liberties of the Puritans, the governors began to enforce the wishes of the Church party in a high-handed way, met by equally high-spirited resistance. They demanded one of the meeting-houses to worship in, and on Good Friday, 1687 (a singularly inappropriate day for such an act), they took possession of the Old South Church. On Easter Day the services lasted from eleven to two, while the embittered owners of the place waited part of the time outside. "A sad sight," says the Puritan, Judge Sewall; and surely not a joyful one to any discerning lover of the Church. But such impolitic behavior did not last long, and the Church grew in general esteem. From being exposed to "great affronts," having their ministers called "Baal's priests," and their prayers "leeks, garlic and trash," they had come, before the Revolution, to be "the second in esteem among all the sects."

Some of the early parishes which were founded during this time were Queen Anne's Chapel, Newburyport, in 1712, one in Marblehead, 1707, and one in Braintree, 1702. But the two which had the greatest influence, and were in a sense mother churches, were King's Chapel and Christ Church, Boston.

King's Chapel, built in 1690, resulted from the controversies just described. The first building was a plain wooden structure, on part of the ground now occupied by the church. The site was

probably taken from the town burying-ground, as the bitterness of feeling toward the Church led to a refusal to sell them land for the building. In 1710 there were eight hundred members of the congregation, and about 1713 they began to request that a bishop should be sent to them. King William and Queen Mary befriended the parish, and sent gifts of plate and a library. They also gave a hundred pounds yearly toward the salary of an assistant minister. After a while the Society for the Propagation of the Gospel came to the assistance of the local Churchmen, and when it was necessary to rebuild the church for the third time, the Society aided them to put up the present stone edifice. The later history of King's Chapel is rather a sad one from the Churchman's point of view, for this most important stronghold of the Church in the Massachusetts colony was, by a process too long to be described here, alienated from her communion, and is today the property of the Unitarians.

In 1722 the growth of the congregation caused the founding of Christ Church, of which the cornerstone was laid in the next year by Rev. Samuel Myles of King's Chapel. In four years this parish also reported eight hundred attending the services.

Christ Church played a very important part in the church life of Massachusetts until the Revolution and afterwards. Its records give a pretty clear outline of the history of those days. It was particularly fortunate in its first rector, Dr. Timothy Cutler, who was one of the group of Yale professors whose conversion to

the Church made such a sensation in 1722. He went to England for ordination at the expense of the parish, and returned with a commission from the "Venerable Society" (The S. P. G.) as rector. He sent regular reports to the Society, which throw much light on details of life in Boston at that time. "Negro and Indian Slaves belonging to my Parish," he writes, "are about thirty-one, their Education and Instruction is according to the Houses they belong to. I have baptized but two. But I know of the Masters of some others, who are disposed to this important good of their Slaves." He had a mission at Dedham, and some other places, and the people were "so zealous that several of them ride between ten and sixteen



Photo by Underwood and Underwood
KING'S CHAPEL, BOSTON

miles to the Monthly Communion." He reports the baptism of "1 Adult Indian Female, who had left the Barbarity of her Kindred."

Dr. Cutler died in 1765, in time to escape the trials of the Revolutionary War. He was succeeded by the Rev. Mather Byles, like himself a Connecticut Congregationalist, who was called to Christ Church and sent to London for ordination.

Trinity Church, founded in 1734, was the third of our pre-revolutionary churches in Boston. Dr. Parker, its rector, at the outbreak of the Revolution stood his ground, telling his vestry that they must either keep the church open and omit the prayers for the King, or go on praying for the King and close the church. The vestry to a single man stood by their rector, the church was kept open throughout the war, and around Dr. Parker Massachusetts Churchmanship afterwards rallied.



THE RIGHT REV. EDWARD BASS, D.D.
First Bishop of Massachusetts

IV. The Revolution—and After

The Revolution came like the rains and the flood in the parable, to test the durability of the building which the Church had done. Because it was so intimately connected with the government of England, it was naturally accused of being royalist and unpatriotic by the colonists. Some of the clergy and laity did feel bound, by their ordination vows or their Church adherence, to uphold the royalist side. They were as sincere and suffered as much as the staunchest patriot. But there was nothing in the doctrines of the Church, as such, to necessitate allegiance to George III. Many of the leaders on the side of the colonies were Churchmen, as we know, and after the new government was established, it was loyally supported by the Episcopal Church. When the alternative was presented of praying for the King or changing the words of the Prayer Book, American Churchmen, with searching of heart, did the latter. The coveted gift of the episcopate was delayed because they would not take the oath of allegiance.

In New England, particularly, where the Church had grown under such difficulties, men had come into her communion from conviction, after investigation of her claims, and had not merely accepted her as part of the established order of things. Their conversion had been a mental and spiritual matter, less connected with outward things like politics, and it was the easier for them to reorganize the Church as separate from the state.

Bishop Bass was the first Bishop of Massachusetts. His consecration took place on May 7, 1797, and his consecrators were Bishops White, Provost and Claggett. This was the first consecration to the episcopate to take place in New England and the second in America. He was succeeded by Bishop Parker, under whom the Church in Massachusetts was wisely guided and adjusted to the new needs.

Within the limits of this article we cannot hope to follow the Church farther in her ministry to the people of Massachusetts, but we must point out the tremendous changes that have taken place, and how wonderfully she has been blessed. From being the hotbed of oppression and persecution against Churchmen, Massachusetts has become the place where, perhaps more than in any other, the Church is held in honor by all classes and creeds. Her progress during recent years has been proportionately greater than that of any other Christian body, with the exception of the Roman Catholics, who have increased by immigration.

Contrast the picture of the early Churchmen, standing alone for their faith, slandered and reviled and driven out, with the picture on a previous page, where the General Convention of 1904, with its long line of bishops, marches through Copley Square into the entrance of Trinity Church, Boston, made sacred by the life and ministry of Phillips Brooks.

Here in Massachusetts, where the Church had such a struggle to gain even a foothold, and where the private exercise of her rites was forbidden, we have today two dioceses reporting 297 clergy and 66,217 communicants—and the work goes on!

CLASS WORK ON "HOW OUR CHURCH CAME TO MASSACHUSETTS"

PREPARATION FOR THE LESSON

GENERAL English and American history will give the background of the struggle between Puritanism and the Church which seemed to find a focus in Massachusetts. Any good Church history will be of assistance. See also "Some Memory Days of the Church in America," "The Indebtedness of Massachusetts to Its Six Bishops," Volume VII of "The American Church History Series," and Volume I of "The History of the Eastern Diocese."

See also the story of "The Maypole of Merry Mount" in Hawthorne's "Twice-told Tales"; but remember in reading it that he is using his imagination to set forth a point of view of the stern Puritan who did not wish to be happy himself nor intended that any one else should be.

THE FIRST FIVE MINUTES

All your children know a good deal about the landing of the Pilgrim Fathers on Plymouth Rock and the settlement of Salem and Boston. Try to bring out whatever else they may know about the early characteristics of the Massachusetts colony. Some of your class may have been in Boston. Ask what historic places they have seen. Get them to tell what happened at the "Old North Church."

TEACHING THE LESSON

I. Pilgrim and Puritan.

1. What was the difference between the Pilgrim and the Puritan?

2. How far were English Churchmen represented among the founders of the Massachusetts colony?
3. With what feelings did the Rev. Francis Higginson leave England?
4. Did the colonists really want religious freedom for every one?

II. The Unwelcome Churchman.

1. What do you know about Thomas Morton of Merry Mount?
2. Tell something about John and Samuel Brown of Salem.
3. What happened to the Rev. William Blackstone?

III. Beginning to Build.

1. How did the restoration of the Stuarts affect the Church in Massachusetts?
2. Tell how Churchmen borrowed a meeting-house.
3. What early parishes were established?
4. Who was Timothy Cutler and what did he do?*

IV. The Revolution—and After.

1. What changes did the Revolution bring to the Church in Massachusetts.
2. What do you know about the first bishop of Massachusetts?
3. Show the contrast between the Church's past and present.

* Christ Church, Boston, of which Dr. Cutler was rector for so many years, called the "Old North Church," where Paul Revere's friend hung the signal lantern on the night before the battle of Lexington, is the oldest house of worship in Boston.

EDUCATIONAL MATTERS

THOUGH full reports have not even yet been received, the record of study for 1913-1914 has already been beaten. In that year mission study of a formal nature was conducted in 1857 places; with several dioceses yet to be heard from we already have reports from over 2,100 classes for the year 1914-1915. We should, however, beware of the lure of numbers, and the Educational Secretary earnestly hopes that during the coming year every single leader will take for a motto: "The longest way round is the shortest way home." By this he means that we can never afford to forget that education ceases to be education the moment we allow our desire for a large class to overshadow our hope for one that, however small, will produce deep and lasting results.

On another page will be found an advertisement of an anthem written for us by the greatest living exponent of church music—T. Tertius Noble. It is to be hoped that by the use of this anthem the motive and importance of missions may be brought home to choirs and choirmasters throughout the country.

A great deal is being done nowadays in the way of suggesting mission study books, games, etc., for Christmas gifts. Such books, for example, as the "Life of Bishop Ingle," the account of the work of the True Light Mission under the names, "They That Sat in Darkness," "The Story of the Church in China," and "Christianity and Civilization" would make very acceptable Christmas presents; so also would the Game of "Home."

With regard to the Game of "Home," it might be added, for the benefit of those who have not seen it,

that it is without doubt one of the best devices that we have yet produced for teaching children, in a way that is agreeable to them, the why and how of missions.

The Educational Department is making arrangements whereby those who desire to use the little book, "Around the World with Jack and Janet" for Juniors, can secure additional material to enable them to focus the course on the Church's work. This material has to come from England, and owing to the uncertainty of mails these days we cannot say when the material will be ready, but the point is well worth keeping in mind.

The Educational Secretary has just brought out a pamphlet which presents something new in the line of missionary education. Whether it will register a success or not remains to be seen, but as the first serious effort at producing suggestions for mission study among men, it deserves special attention. So much has been done in the way of providing the women of the Church with mission study material that, so far as possible, we must think more about what can be done for the men. The pamphlet referred to, published under the title of "One Thing Brings Up Another" makes suggestions whereby, through discussion, will be brought out the vital relation between those things in which the average man is interested and the extension of the Kingdom of God.

In connection with the pamphlet that was brought out three years ago entitled "A Way That Worked," this new pamphlet is commended most seriously to rectors in search of a way to start their men thinking along missionary lines. The whole matter is

for the present in its initial stages, and any suggestions and criticisms sent to the Educational Secretary will be thankfully received.

It would be well to say in this connection that this year's Junior book, "Modern Heroes of the Mission Field,," is quite as useful with boys as with girls. In fact, it is the only course of Hero Stories that we have brought out, and as such is to be borne in mind whenever one is considering the problem of presenting missions to boys.

*

THE series of lessons that appeared in THE SPIRIT OF MISSIONS serially last year under the title "Lives That Have Helped," have been bound together in pamphlet form, and are now on sale at 20 cents

a copy, or \$1.50 for ten copies, post-paid. Presenting as they do excellent bibliographical material, they are to be highly recommended.

MATERIAL ON AFRICA

THE September issue of THE SPIRIT OF MISSIONS was devoted largely to work in Africa. The articles presented, together with the excellent illustrations, will be especially useful for study classes and general educational work. An extra edition was printed with a view to filling these needs. Persons who desire copies, by addressing the Business Manager, 281 Fourth Avenue, New York, may obtain them at the following rates: Single copies, 10c.; \$1.00 a dozen; 25 or more at the rate of 5c. each.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

On August 15th the Rev. and Mrs. J. W. Chapman and the Rev. P. H. Williams arrived at Tanana; on the following day the Rev. F. B. Drane reached his post at Nenana.

The Rev. and Mrs. Guy D. Christian, who left Seattle on September 27th, via the S.S. *Jefferson*, reached Juneau on October 1st.

Anking

Miss Annie J. Lowe arrived at Shanghai on September 1st, having sailed on the S.S. *Manchuria*.

Brazil

Coming to the United States in the interest of the Laymen's Missionary Movement, the Right Rev. L. L. Kinsolving left the field on the S.S. *Vestris* September 2nd, arriving in New York on the 6th of October.

Hankow

On October 2nd the Rev. A. M. Sherman and family returned to the field on the S.S. *Chiyo Maru*, after an extended leave of absence.

Deaconess Emily Ridgely reached Shanghai on September 1st and proceeded to her station.

Leaving the field on regular furlough, Miss Ada Whitehouse sailed on the S.S. *Chiyo Maru*, August 28th, and arrived on September 20th in San Francisco.

The Rev. S. H. Littell and family arrived in San Francisco on October 11th, having left Shanghai on the S.S. *Tenyo Maru*, September 17th.

Kyoto

Miss C. J. Tracy reached her post on August 23rd.

Liberia

The Rev. F. W. Ellegor arrived in New York October 12th on the S.S. *Montevideo*.

Mexico

Miss Claudine Whitaker arrived in New York on September 26th and proceeded to Philadelphia.

Shanghai

On the S.S. *Chiyo Maru*, from San Francisco, on October 2nd, Miss M. E. Bender returned to the field after regular furlough.

Dr. Gulielma F. Alsop, with Dr. Sheplar, left the field on September 17th on the S.S. *Tenyo Maru*.

Tokyo

On October 7th word came to us from Japan announcing the death of Mrs. Mc-

Kim. Bishop McKim with the Misses Bessie and Nellie McKim sailed on October 14th on the S.S. *Mongolia*.

Miss C. G. Heywood arrived in the field on August 23rd on the S.S. *Tenyo Maru*.

Returning after furlough, the Rev. F. C. Meredith sailed from Seattle on October first on the S.S. *Shidzuoka Maru*.

Sailing from San Francisco on October 2nd, via the S.S. *Chiyo Maru*, the Rev.

A. W. Cooke and family are returning to Japan after an extended furlough.

Dr. and Mrs. R. B. Teusler, who left on the S.S. *Chiyo Maru* on September 4th, reached San Francisco September 20th.

Coming on regular furlough, the Rev. and Mrs. C. S. Reifsnider and Miss Caroline M. Schereschewsky sailed on September 25th and reached San Francisco on October 11th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ———

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

VI. ———

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Mrs. Grafton Burke, of Fort Yukon.

Rev. Hudson Stuck, D.D.

Arkansas

Rev. Wm. N. Walton (during November).

Asheville

Ven. W. B. Allen (during November and December).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. F. G. Deis.

Rev. A. A. Gilman.

Miss S. H. Higgins.

Rev. S. H. Littell.

Miss K. E. Scott.

SHANGHAI

W. H. Jefferys, M.D.

Rev. H. A. McNulty.

Mr. H. F. MacNair (in Eighth Province).

Rev. J. W. Nichols (in Eighth Province).

Rev. F. L. H. Pott, D.D.

Cuba

Rev. W. W. Steel.

Rev. C. M. Sturges (in Seventh Province).

Japan

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

Mexico

Miss C. Whitaker.

Salina

Rt. Rev. S. M. Griswold, D.D.

Spokane

Rt. Rev. H. Page, D.D.

Utah

Rt. Rev. Paul Jones, D.D. (during December and January).

Western Nebraska

Rt. Rev. G. A. Beecher, D.D. (during November).

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

History of Christian Missions. By Charles Henry Robinson, D.D. Published by Charles Scribner's Sons, Fifth Avenue at Forty-eighth Street, New York. Price, \$2.50 net.

This is one of the volumes of the International Theological Library, a series of books planned and for many years edited by the late Professors Briggs and Salmond. To say that its author is Dr. C. H. Robinson, Editorial Secretary of the S. P. G., is a sufficient guarantee of its value and accuracy. Of course, it does not attempt to tell the story of all missions from the beginning of the Christian era, but it does provide for the intelligent reader an outline sketch of Christian missions whereby he may obtain a correct perspective, and with the aid of which he may fill in, by the study of other books, the history of the several countries and separate periods of missionary enterprise. The author says: "This volume is not intended to serve as a dictionary, nor as a commentary upon missions, but as a text-book to encourage and facilitate their study." One paragraph of his preface is suggestive when he says:

If in some instances I have appeared to dwell at disproportionate length upon the work of Anglican missions, this has not been due to my ignorance of the relative insignificance of their results, if these are calculated on a numerical basis, but is due to the fact that I have tried to lay special emphasis upon the beginnings of missionary enterprises, and to the fact that in many countries where a large amount of work is now being carried on by other societies, missionary enterprise was initiated by Anglican missionaries. I desire to tender my apologies in advance to the representatives of several American societies

concerning whose work I have found it difficult to obtain adequate information.

While inevitably there are omissions, and while it would be difficult in a book of this scope to avoid all inaccuracies, on the whole Dr. Robinson is to be congratulated upon the success with which he has accomplished a difficult and almost impossible task. We know of no work of the sort which has attempted anything like so much and so nearly succeeded in its purpose. Particularly as presenting the Anglican point of view, the book is of great value.

The Laymen's Bulletin. Published by the Laymen's Missionary Movement in Great Britain and Ireland. Subscription price (four numbers), 1/ (25c.) per annum.

In June the Laymen's Missionary Movement of Great Britain and Ireland undertook the publication of a small periodical in the interest of the Movement. The first two numbers which come to hand are indicative of the courageous spirit in which our English brethren are facing the conditions with which they are confronted. Such articles as that by Viscount Bryce on "The Immediate Duty of Christian Men" and that by the Rev. Dr. Cairns on "The Task Before the Church" are powerful presentations of the opportunities which are offered the Christian of to-day. *The Laymen's Bulletin* will doubtless do much good in England and should also furnish suggestive material for leaders of men in America.

The Old Narragansett Church. By Rev. H. Newman Lawrence, with Foreword by the Bishop of Rhode Island. Preston & Rounds Co., Providence, R. I. Price (cloth), 50 cents; by mail, 55 cents.

This little volume of 80 pages contains a brief history of one of the most interesting churches of the Colonial period—St. Paul's, better known as the Old Narragansett Church, established in 1707 as the result of the energy of the early S. P. G. missionaries. Its exterior is unusual, the door being in the centre of the long front and the general type of the building conforming somewhat to the Colonial dwelling-house. Much history and anecdote gather about the old church. Here dwelt for thirty-five years the Rev. James McSparran, uncompromising foe alike of papists and lay-

readers; here, too, Samuel Fayerweather found it anything but fair weather when he tried to steer his craft through the period of the Revolution. Much of the earlier history of the Eastern diocese, also intimately touches the Old Narragansett Church. The ancient structure, with its quaint interior and interesting relics of former days attracts much interest and enshrines many memories. The venerable building now stands in Wickford and has become the property of the diocese of Rhode Island. Many Churchmen will welcome this volume as a handbook of information and remembrance.

The Meaning of Prayer. Harry Emerson Fosdick. National Board of the Young Women's Christian Association, 600 Lexington Avenue, New York City.

Any volume which helps men and women to learn more truly the meaning and power of prayer contributes to meet a great need of the present day. This book of meditations and studies, put forth by the National Board of Young Women's Christian Associations, carries an introduction by Dr. John R. Mott, and deals in a concrete and helpful way with the whole subject of prayer; its value, its prerequisites and its effects. Not only so, but it is arranged in such a manner that it may be used day by day for a series of weeks. Daily readings and forms of prayer are suggested, and topics for discussion appear from time to time. On the whole, it seems to us an exceedingly helpful contribution to a literature which is as yet far too small.

Debating for Boys. William Horton Foster. Published by Sturgis & Walton Company, 31-33 East 27th Street, New York. Price, \$1.00 net.

This simple and unpretentious manual by Mr. Foster is designed to help boys debate efficiently. All boys like this exercise, and it could be made a very fruitful means of missionary education. The usual difficulty is that neither the boys themselves nor those who direct them really understand the effective methods of conducting a debate. This volume would make it possible in the home and the club, the school and the church, to give boys an education in that most useful of exercises, speaking effectively upon one's feet and answering arguments in a logical and parliamentary fashion.

Official Rule and Handbook of the Philippine Amateur Athletic Association. Alfredo Roensch & Co., Manila, P. I. Price, 50 centavos.

This book, sent us by Bishop Brent, is a manual of amateur sport. The bishop is the president of the association, which

seems to be doing excellent work in providing clean and healthful recreation for young men in the Philippines. For further comment, see editorial note in this issue.

The Mass: The Holy Sacrifice on Sundays, Holy Days and Days of Special Observance. The Home Press, New York.

Through the courtesy of the Rev. John J. Wynne, Editor of the Catholic Encyclopedia, we have received a newly issued prayer-book entitled "The Mass." It is, of course, from the Roman missal, and was prepared at the suggestion of Archbishop Ireland. It is interesting to note that the book is entirely in English, and intended for use in the congregation. How important an innovation this is will be recognized by those who are familiar with the type of prayer-book ordinarily used in the Roman Church.

Everyland. The Missionary Education Movement, 156 Fifth Avenue, New York.

This magazine for girls and boys, published by the Missionary Education Movement, will, beginning with the December issue, be a monthly. Heretofore it has appeared quarterly. *Everyland*, which contains 32 pages, will be \$1.00 a year, postpaid. This admirable magazine for young people is ably and carefully edited, and wins the interest and enthusiasm of its readers. It occupies a unique position, and should have a large circulation—and a correspondingly important influence.

WITH the October issue of *The American Church Sunday-School Magazine*, published by George W. Jacobs & Company, 1628 Chestnut Street, Philadelphia, the Rev. Herman L. Duhring, D.D., will sever his connection as editor. Dr. Duhring, owing to advancing years, has felt reluctantly compelled to relinquish some of his responsibilities. The Church at large knows how well and how acceptably Dr. Duhring has edited the *Magazine* and knows also somewhat of his untiring energy in behalf of the children's Lenten offering for Sunday-schools.

Dr. Duhring will be succeeded as editor by the Rev. Stewart U. Mitman, Ph.D., of South Bethlehem, Pa., who is Field Secretary of the Board of Religious Education of the Province of Washington. Dr. Mitman is peculiarly qualified for this important position and will bring to his new duties all those talents which have made him such an important factor in the educational work of the Church. Under his editorship the *Magazine* should go forward to even greater things than it has achieved heretofore.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE WOMAN'S AUXILIARY AGAIN

By Mary H. Rochester

*Treasurer for fourteen years of the Albany Branch, and for twenty-five years
Secretary and sole Diocesan Officer of the Southern Ohio Branch*

YOU ask me to tell you what the Woman's Auxiliary has been to me. I can answer in one word—*Everything.*

I think my life began when my eyes were opened and I saw the field in which I had been asked to work. My home was in a newly formed diocese, and Bishop Jaggar, just consecrated its first bishop, thought he saw in me something "worth while," and appointed me to organize in the young diocese a "branch of the Woman's Auxiliary to the Board of Missions." Such a formidable title! I knew little of missionary work, and absolutely nothing of the Woman's Auxiliary. I even looked in the dictionary to find the plainest meaning of the word "auxiliary"—"help." Yes, I was young and strong, and I surely could help. I saw the map I had studied when a child, and like a little child I stretched my hands to a far-away place. My very first venture was a scholarship in St. Mary's Hall, Shanghai, and I named it for the bishop to whom I owed so much. This was followed, a few years later, by a scholarship in St. John's College, Shanghai—the Bishop Vincent Scholarship, named for the second Bishop of Southern Ohio. It seems strange now to find the attention of the entire Church centered upon these two institutions to which I was first attracted. Could it be that the gay colors in which China was shown on my little map led me to think it was ripe for the harvest!

But when one begins to be a conscientious member of the Woman's Auxiliary, there seem to be no stopping places, no stations from which there are not direct lines that lead to points where help is needed. And we *want* to help; we seem to be built that way. We are sure to hear of a place needing a hospital, a school or a church, and with our great sisterhood of the Woman's Auxiliary (men have brotherhoods) the many hands can surely accomplish what is needed. And so the work goes on—neither stretches of land nor sea can stop it. The Masons have a grip—I believe it is some peculiar placing of the thumb or a finger that tells each one the secret of membership; we, too, have a grip—a heart to heart grip—each beat seems to touch the heart of a co-worker, and draws us together. As I look back upon the days that have come to me through the Woman's Auxiliary, I am sure that I owe much of my happiness to this wonderful fellowship.

Years ago Bishop Schereschewsky (not realizing my home ties) asked me to go to China as a missionary. That was the highest compliment ever paid me. I have wondered very often if I would have been a failure! This recognition came to me because I was a woman of the Auxiliary. Later my good friend, the Bishop of Tokyo, named a room for me in St. Luke's Hospital. This also came to me because I am a woman of the Auxiliary.

It is pleasant to look back, and re-

member, that Mrs. Twing, the first secretary of the Auxiliary, and her sister, Miss Emery, were my staunch friends from the very beginning, and to them I owed much that helped and encouraged me in my undertaken responsibilities. During all these years, and they are many, there has never fallen even a shadow of any unpleasantness.

I am sorry for the women not actively engaged in the Woman's Aux-

iliary. They do not know of the happiness and of the good-fellowship that might be theirs. I have given the best part of my life to the work, but I am jealous of the years I have wasted. Missionaries and bishops I count among my Auxiliary friendships. Some of my dear friends I know only through letters that have passed between us, but I have faith to believe that some day in a fair country we shall meet and say "Good morning!"

THE AUXILIARY AND ST. AUGUSTINE'S, RALEIGH

By Sarah L. Hunter

Mrs. Hunter is sketching for us, here, what the observation of twenty-seven years has shown her of the Woman's Auxiliary as a friend to the missionary.

There is another side to the picture she presents, which every member of the Auxiliary, with a clear vision, can plainly see—what the missionary is to the Auxiliary, something of what the unstinted service of a quarter of a century has done for the mission field itself.

I. Boxes

I AM glad of this opportunity to tell something of what the Woman's Auxiliary to the Board of Missions has meant to me and to St. Augustine's School during the past twenty-seven years.

I think my first experience was after I had been here a few months. I asked the principal if he would give me the privilege of asking if the Auxiliary would supply some tablecloths for the use of the students. We found that they had been eating their meals from tables covered with white oilcloth, which is, of course, very clean when it is fresh, but which was not in good condition and must have been very disagreeable to eat from. The Rev. Dr. Robert B. Sutton was at that time principal of the school, and he told me that he had received some tablecloths from a branch of the Woman's Auxiliary, and would be glad to have them used. He had

used the oilcloth, as it saved washing, and he thought the students liked it just as well, but he would gladly substitute the white tablecloths. He also said that he was perfectly willing that I should ask from the Auxiliary anything which I thought would add to the comfort and uplift of the students of the school. At that time they were taking their meals in a very dark basement room, with nothing of a particularly refined nature about it. When Mr. Hunter became principal, one of the first things he did was to paint the columns of the room and the legs of the tables a bright red, so as to give the general aspect of the room a more cheerful appearance. We all laughed at it, but it certainly did add something to the brightness.

The first Christmas that I was living on the grounds, Dr. Sutton asked that I should arrange the gifts for the Christmas tree, the articles for which had come down in some missionary

boxes. A student was acting as superintendent of the school, and he thought I might know better about the distribution of the clothing. I had rather a funny experience, for I did not know any of the children, and I had to make all sorts of inquiries so that I should not give a dress for an eleven-year-old child to a child of three, or vice versa. It was my first experience in unpacking a missionary box, and I enjoyed it greatly. I remember how greatly pleased I was to think of all the kind friends who had bought material and spent so much time in making clothing for the children's Christmas gifts. Since then, I have unpacked hundreds of boxes, and I have almost the same story to tell of each. I have been astonished over and over again at the dainty garments which have helped so much to give our neighborhood children a taste for refined dressing. We have not had the feeling that anything was good enough for a missionary box. Even simple embroidery and feather-stitching and ribbons have been put on many garments which have come, and especially those which were to be used at Christmas time.

When Mr. Hunter became principal of the school I found that it was going to be very hard for him to have to go to the other buildings and unpack boxes, and that our office in our house was too small to have any accumulation in it, and so we portioned off a part of our back porch and made it into a little shop, where I put three closets to hold the kinds of things which would be most often needed. The women came to us from several miles out in the country, and very many of them from around the neighborhood. The surplus stock was taken care of in our attic. In order to reach this, we had to climb a step-ladder, and I think our Auxiliary friends would have quite enjoyed the sight of Miss Wheeler, Dr. Hayden, myself and other ladies climbing those

stairs, with our arms full of the bountiful gifts from the Woman's Auxiliary of various parts of the country. Since those days, we have had the attic finished off, some good rooms made, and a very easy staircase put in, and to this day the contents of missionary boxes are carried up there, and this is our centre for St. Agnes' Hospital, the missionary store supplies, and for the various gifts for our Christmas celebrations. I only wish that more Auxiliary women could be present at this end of the line and share in the unpacking of the boxes which have cost so much time, labor and money.

We have sometimes had the privilege of such visits, and I remember once a well-known woman of the Dioceses of New York and Newark had just come into the house from her railroad journey, and finding that I was about to unpack a box, insisted on going down into the basement unpacking room and sharing in the joy of taking out all the nice things. Another, from Long Island, who came just before Christmas of last year, had the same experience with one of our Christmas boxes which had arrived in time to be used. There are some others who have shared this experience, but all too few. As visits from Auxiliary friends are always very helpful, it is a delight to show them what they have done to make St. Augustine's School what it is today. What would have happened if we had had no Woman's Auxiliary! Should I speak more of the boxes which have come to school and hospital, I could tell many touching and interesting incidents, but it would make this article too long in connection with that part of the helpfulness. One, I must speak of. Some samples of patch work were sent some time ago, and the lady who wrote the letter said that they were sent by a woman who had treasured them for several years as the work of her mother, who

had gone to Paradise years before. She said the parting with them was not without tears, and I know that even with the joy of sending many of the gifts which have come to us there must have been many tears.

THEORY IN PRACTICE

MISS WARREN'S story in the October number may create the wish among many members of the Auxiliary to make similar visits in the mission field. In some cases the bishops may make such visits practicable, in many no opportunity will seem to open. There may be danger of such women turning back discouraged, and with the feeling that their own Auxiliary interests are not only indirect and ineffective, but that they have lost their impetus and charm. Is there nothing to prevent this? At a recent meeting of a diocesan branch two sessions were given to instructions on normal methods in mission study by a young educational secretary returned this summer from her own training at Silver Bay. It was good to see this young college graduate standing before her experimental class. Dignified and quiet, intelligent, earnest and devout, she performed her task. It was as good a sight to see the large group of women gathered before her, almost every one of them much older than herself, taking the matter seriously, asking and answering questions, making notes, drawing on knowledge obtained from study work done previously in their own parishes, evidently prepared to make such work a real and abiding part of Auxiliary enterprise. It was an evident proof of the entire readiness of the women of the Auxiliary to accept and incorporate into their own actions the good things their juniors have to offer. But it leads to the thought that in this training for teaching our older women, a few selected ones from each diocese, must take

part, taking advantage of the summer schools and conferences. By writing to Miss Tillotson, the Assistant Secretary, they can learn which of these are best suited to their purpose. Returned equipped, they should throw themselves into this educational work, and not simply in their branch of the Woman's Auxiliary. The woman who has learned to teach and craves a personal and not a delegated missionary service, can find her opportunity at home. She may have lost her opportunity of serving at the front—such opportunity may never have been hers—but she can still help others to serve. Perhaps if the older women, equipped to do it well, come back into the Sunday-school, befriend the groups of boys and girls in club or the Girls' Friendly, gather special companies of girls and young women into Bible and mission classes, all with the continual prayer and the direct intention of planting the seed of missionary desire, not only will our parish life grow stronger and be blessed in its own daily round, but the woman who longed too late to go will have her substitute, and the young woman whose time is now will not be kept until too late, teaching the theory which her practice would teach so well.

THE ONLY CASE?

What strange things one hears! A United Offering treasurer, in a diocese whose triennial gift is among the largest, writes that in a parish of over 1,000 communicants the enthusiastic United Offering treasurer had a serious handicap in that the president of the branch said that the United Offering had nothing to do with the Auxiliary, that she could not spare the time for a United Offering meeting, and that the United Offering treasurer must ask contributions of some of the other organizations in the parish!

THE OCTOBER CONFERENCE

THE dioceses of Connecticut, Long Island, Los Angeles, Maryland, Missouri, Newark, New Jersey, New York, Pennsylvania, Southern Virginia, Anking, Hankow, Kyoto, and Liberia were represented by some thirty-five or forty officers and members at the conference on October 21. Dr. Burleson administered the Holy Communion which preceded the conference, when prayer was made especially for Mr. Stearly, being consecrated Bishop that morning, to serve as Bishop Suffragan in the Diocese of Newark.

Preceding the conference, Miss Scott, of St. Hilda's, Wuchang, Miss Hopwood, of St. Agnes', Anking, and Miss Conway, of Cape Mount, told, the first of the new St. Hilda's, built and occupied through the United Offering gift of \$10,000; the second of the new St. Agnes', needed and to be built when \$10,000 shall be given, and the third of the \$500 given by one member of the Auxiliary, which is to build the little hospital, with mud floor and thatched roof, in which Miss Conway designs continuing her work for the sick and suffering natives.

Mrs. Phelps, chairman of the conference committee appointed in February to arrange this season's conferences, reported that this day's conference was in charge of the Newark officers, and Mrs. Danforth, president of that branch, took the chair, and presented the subject through a typewritten paper which was distributed among those present.

SUBJECT:

Relationship of diocesan officers to the officers at the Church Missions House; and the adoption of a constructive policy for the year.

AIM:

To realize that the growth of the Auxiliary demands improved methods of work, and to suggest ways of promoting greater efficiency.

QUESTIONS:

I. How can the diocesan branches and the general office of the Woman's Auxiliary facilitate the box work?

II. Make suggestions for improving and strengthening the educational work, both general and diocesan.

III. In what way can the Treasurer's office, and the diocesan officers be of assistance to each other?

The greater part of the conference hour was spent upon the subject of boxes. In Maryland they find the personal element of great value. The box secretary visits the parish branches, and by talking over the various letters and dwelling on the help that doing what the missionary needs rather than what the branch finds pleasantest or easiest to give, secures the undertaking of the work. In Newark, where a choice of work is asked, it is the custom to make notes and abstracts from several letters and send these, and when the choice is made, send that one letter only. Both of these methods lessen the danger of losing letters, in which case it is necessary to report the loss to the Missions House, to send for them again to the missionary, to give him the expense of obtaining new measures from the tailor, and the trouble of furnishing new lists and measures, all causing the Auxiliary delay in getting to work and supplying the box.

Miss M. T. Emery, who has charge of the box work, was present at the conference, and took an active part. She said that, as a fact, letters are very seldom lost, and that within the last five years not more than two personal boxes undertaken have failed of being sent. She mentioned one parish that will send out large numbers of what may be called uninteresting boxes—those for single men, families of man and wife only, or where, if there are children, they are nearly grown. But there are some three

hundred branches asking to be allowed to send to families with small children, while the fact is that this year, in supplying boxes to four hundred and two clergymen, only one hundred and fifty-three of them have children under ten years of age. For branches eager to supply clothing for little ones, the institutions and clothing bureaus to be found in the Domestic Mission field offer large opportunity.

The parish branches should obtain their box work from the diocesan secretary, who, in her turn, receives it from Auxiliary headquarters. It would not be possible for the officer in charge of boxes to attend to this work with the parish branches individually, and the diocesan box secretary acts as intermediary between the two. She should be mistress in her own house, and gain the sympathetic co-operation of the parish secretaries, who should come to her for advice, accept such work as she can offer, trust her judgment in the matter and to her fairness in distributing the work among the branches. It sometimes happens that parish branches call for work so early in the season that the diocesan secretary is not at home to attend to it, and if they then receive suggestions from headquarters, they should report work undertaken to the diocesan secretary at the earliest opportunity. In the New York Branch it is customary to carry on the work with the personal boxes with headquarters because of convenience, but the Juniors have a special box secretary for miscellaneous boxes. These boxes are often made up by contributions from many branches sending to a central point where boxes are packed and sent out. Los Angeles reported the branches of the entire diocese contributing to make up a large consignment for Alaska.

Connecticut and Newark reported on the Comfort Club, which receives articles of clothing and other supplies.

The club calls for two garments a year from each member, and dues of twenty-five cents, also that each secure as many new members each year as possible. These dues help in the purchase of articles. In Newark, last year, thirty clerical suits were provided through this means. The funds and garments are sent to the central secretary, who has assistants trained especially in the distribution of the garments, one having charge of the Domestic work, one of the Indian, and so on. The articles in these boxes range from a ten-cent pair of stockings to a ten-dollar pair of blankets. In parishes and missions where the people are very poor and have many home expenses, the work of the Comfort Club makes a special appeal. Incidentally, Mrs. Roger Walke, of Kyoto, was greatly impressed by the report made of it, and felt it was just what she could introduce among the women of the Japanese Auxiliary.

How these boxes should appear in the important paper was considered, but no definite conclusion arrived at. It seems to the Secretary that while each diocesan branch might give a detailed report of parishes contributing to the joint boxes, for the diocesan report, for the general report of the Auxiliary, the uniform plan might be pursued, of reporting the number of boxes received by the missionary and their total value. Thus, if Los Angeles receives at its central point seventy-five packages, small and large, and re-sorts and re-packs them for shipment into eleven boxes and bales, the diocesan secretary will report for the general report of the Auxiliary, eleven boxes and not seventy-five.

The remaining half-hour of the conference was divided between a consideration of the educational work and money difficulties. The points touched upon were:

The possibility of the yearly textbooks being issued each June; that orders for material for study classes

and institutes be sent in ample season, not delayed to the last moment, so that the leader arrives to find no books on hand; the practice of sending for books on approval, of which the larger number are returned, sometimes in bad condition. Could not books be *purchased* even if in smaller number, and sold in the branch as required?

In New York, Auxiliary institutes of three days each are to be held for the older women in four districts within the diocese, in successive months beginning with November. The Juniors of the diocese are to take advantage for their leaders of the normal training of the Missionary Education Movement, learning how to teach not only from mission textbooks, but manual work for missions. The women also are to join the Juniors in the study of the book, "The Church and the Nations."

One general text-book is perhaps an ideal plan, but books often must be chosen to fit the kind of classes. Lent is a favorite season for study work, but a monthly meeting is helpful. A special officer for increasing subscriptions to *THE SPIRIT OF MISSIONS* is a useful practical adjunct to work along educational lines.

Concerning the Woman's Auxiliary and the Board's Treasury, the Auxiliary may certainly help by understanding and explaining technical terms—apportionment, appropriation, emergency, specials, designated offerings; by reminding that the parish apportionments are made up within the diocese, not by the Board; remitting Auxiliary gifts promptly; by using influence for remitting parish gifts promptly; by always encouraging a more and more generous giving.

The old difficulty of recognizing designated contributions was brought up, and the officers referred for advice to the Auxiliary secretaries.

The Secretary suggested that diocesan specials made up of many small

contributions from parish branches be sent to the general treasury credited in the total sum to the diocesan branch only, while all gifts towards appropriations be credited to each parish branch in order that they may be counted upon the various parish apportionments. She called attention to the Nation-Wide Preaching Mission to be held this winter throughout the country, hoping that the members and officers of the Auxiliary will keep these meetings in their thoughts and remember them constantly in their prayers, that a special blessing may come upon the Church at this time, and that the growth of the Kingdom may be assured.

A VOTE OF THANKS

The Convocation of the Niobrara Deanery of the Missionary District of South Dakota in annual convocation assembled, express their thanks to the Woman's Auxiliary of the Board of Missions for their increasing aid to the Helpers, Catechists and Clergy by sending them missionary boxes, Christmas and other goods for general use among the sick and needy Indians, and their generous aid to our Missionary Boarding Schools, and in other ways innumerable, and therefore this convocation prays for their increasing prosperity and success and the blessing of God upon their work.

THE NOVEMBER CONFERENCE

The November Conference will be held on Thursday, the 18th, at the Church Missions House, New York.

Holy Communion in the Chapel, at 10 A. M.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the Chapel at noon.

Subject of the Conference: "Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?"

THE JUNIOR PAGE

LEAFLETS

THESE are questions addressed to Junior leaders. What do you think of our Junior Auxiliary leaflets? First of all, have you a complete set? If you have, will you get them out and let us talk them over? If you have not, will you turn to the "List of Leaflets" in this number of THE SPIRIT OF MISSIONS. The plan adopted is this:

The leaflets for Sections II and III and some for Section I are intended for the members. The Junior Book is supposed to contain suggestions for leaders. At present we have the following leaflets: A general one on the Junior Auxiliary; three for Section III—one to put before the young women the claims of the Junior Auxiliary and the other two on the United Offering, one of them more especially on the money offering and the other on the gift of life. Then there are two leaflets for Section II—one on reasons for belonging to the Junior Auxiliary and the other on the United Offering. For Section I, Little Helpers, there are the general leaflets, on the origin and suggestions, and each year there is a letter to the leaders and one to the members, though last year this latter letter was replaced by two leaflets for the members. Besides these helps there are, of course, Junior and Little Helpers Collects and membership cards. Now the question is, are these leaflets of any help to you in your work? If they are, do you make all the use of them which you can? If they are not, what kind of leaflets would you like to have? Please attend to these questions, and let us have your answers as soon as possible.

The whole question of Junior leaflets is a puzzling one. We suppose you want leaflets, though even in this

we may be wrong! But we do not know what you think of those we have prepared for you. The Little Helpers leaders do sometimes make suggestions, but only once have we heard any comment, favorable or unfavorable, about any leaflet for Sections II and III! May we hear them now?

FROM WAXAHACHIE, DIOCESE OF DALLAS

We had our little meeting, and it was a success for us, as we are so few. We mounted pictures of Dr. Teusler and his helpers, and pictures of the hospital, and the children had studied about Japan, and made maps of the country. These we put on the walls, too. I found out all I could about the hospital and Dr. Teusler, and the children grew very enthusiastic. I had them tell all they knew. They responded beautifully to my questions, and entered heartily into the special prayers for the work. Our offering was five dollars and eleven cents. I have a beautiful letter from Mrs. Pancoast, and she sent me a copy of the letter she was sending to California to be read in place of an address she was invited to give out there.

A ten-months-old baby is our first missionary at Cropley, for she has her Little Helpers mite box as an appeal in a community where there is no church. Her home is in a mining camp, and the only services held are bi-weekly, by a Presbyterian minister, in an abandoned schoolhouse. Last Christmas was celebrated on the 8th of November, because the weather was favorable, and it was more convenient than it would be on December 25th!

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(For review of this book, see page 875)

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